

T H E

# CRITICAL REVIEW.

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For F E B R U A R Y, 1787.

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*Observations on certain Parts of the Animal Oeconomy. By John Hunter. 4to. 16s.*

**M**R. Hunter collects his literary debts, as if he were afraid of becoming a bankrupt, and unable to answer the demands which his character might draw on him. To speak, however, without either a jest or a metaphor, our author, in his miscellaneous scientific pursuits, has scattered his discoveries, and seems anxious to bring them into one volume, since others have occasionally adopted what they have found in this separate state. We approve of the undertaking, and would only suggest, that he must not end with detached essays, already published. The world expects more; and, we may be allowed to add, that a full and satisfactory treatise on comparative anatomy is still wanting, which, probably, no other anatomist can so well supply.—Much is already done: various facts are dispersed in different volumes; but many must be still added.

On these essays, for they are distinct independent ones, we shall offer a few remarks, in their order. The substance of the first, containing a Description of the Situation of the Testes in the Fœtus, with their Descent into the Scrotum, has already appeared in Dr. Hunter's Medical Commentaries. It explains, very satisfactorily, a disease formerly little understood, the hernia congenita; but it is now commonly treated of in every course of chirurgical lectures. Mr. Hunter has acted with propriety in asserting his own claim to the discovery, which, in many respects, becomes of practical importance; but the subject is now sufficiently understood to prevent us from enlarging on it.

The Observations which follow are on the Glands situated between the Rectum and Bladder, called the Vesiculæ Seminales. Our author alluded to them in his Treatise on the Venereal Disease. From various observations he does not think them, as they have been commonly supposed, repositories of the semen; though they are undoubtedly subservient to generation.

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ration. His opinion is founded on the little resemblance their contents bear to the seminal fluid; on there being no deficiency in the quantity of the secretion in either vesicle, when the testis corresponding to that side has been destroyed; and by the little connection its quantity has with other circumstances influencing generation. Yet, on the whole, he considers these organs, and their fluid, as of importance to this function, though its peculiar effect is unknown.

The following essays have been read to the Royal Society, and have already occurred, with one exception, in our usual course, viz.

‘An Account of the Free Martin.—An Account of an extraordinary Pheasant.—An Account of the Organ of Hearing in Fishes.—An Account of certain Receptacles of Air in Birds, which communicate with the Lungs and Eustachian Tube.—Experiments and Observations on Animals, with Respect to the Power of producing Heat.—Proposals for the Recovery of Persons apparently drowned.—On the Structure of the Placenta.—Observations on the Placenta of the Monkey.—Observations on the Gillaroo Trout, commonly called in Ireland the Gizzard Trout.—Some Observations on Digestion.’

We shall particularly mention only two of these essays, that on the Free Martin, and on the Structure of the Placenta. The latter was never published in its present form, and they are in some degree connected; but we have another reason for making some remarks on the free martin, viz. to communicate a fact, which some of our correspondents, who have greater connections in that country than we have, may be able to ascertain with more precision.

A free martin is a twin calf, whose companion was a bull, and which, with every female appearance externally, always continues barren. Farmers are fond of employing them in the plough, for they are often larger and stronger, more laborious and active than the ox. The barren cows (*tauræ*), were always in high estimation, for the same purpose, with the ancient husbandmen. The barren heifer was also constantly used in sacrifices to particular deities.—Dryden says,

‘Bring the barren heifer back;  
Barren let her be, and black.’

It is a custom observed from the earliest antiquity. Ulysses vows to sacrifice

————— *παιδί τελευτόν*

*Ελθόντις τις ἰθάρην, στείραν βουί.* Odyss. xi. 30.

Virgil and Prudentius chuse the barren heifer for their victims to Proserpine; and Silius Italicus says,

‘Jam

‘ Jam proxima divæ  
Cæditur Etneæ, casta cervice Juvenca.’

We have chosen this parade of quotation, a custom to which we are much averse, to show that the production of the free martin was not uncommon, and that it is not now a circumstance first observed. A barren cow, produced in any other way, is exceedingly unusual; and even twins, when both cows or both bulls, are commonly perfect.

Mr. Hunter, in his examination of this extraordinary production, actually found it an hermaphrodite. It possessed the parts of each sex, but neither were in perfection. In some instances it approaches nearer to the perfect bull, in others to the perfect cow. But it appeared to our author that free martins were probably not in every instance hermaphrodites.

‘ Although what I have said with respect to the productions of free martins is in general true, yet I was lately furnished with an instance, by the assistance of Benjamin Way, Esq. of Denham, near Uxbridge, who knew that I was anxious to ascertain this point, that it does not invariably hold good.

‘ One of his cows having produced twins, which were to appearance male and female, upon a supposition that the cow-calf was a free martin, he obligingly offered either to give it me, or keep it till it grew up, that we might determine the fact: as I conceived it to be a free martin, and was to have the liberty of examining it after death, I desired that he would keep it; but unfortunately it died about a month old. Upon examining the organs of generation they appeared to be those of the female, and perfectly formed; but to make this more certain, I procured those parts of a common cow-calf, and compared them together, and found them exactly alike. This made us regret that the animal had not lived long enough for us to see if it would breed; for the construction of the parts being to appearance perfect, is not sufficient of itself to stamp it a true or perfect female; for I can suppose that the parts being perfectly formed, but without the power of propagation, may constitute the most simple kind of hermaphrodite. It is, however, most probable that this was a perfect female, which is an exception to the common rule; and if there are such deviations as twins being perfect male and female, why not suppose, on the other hand, that an hermaphrodite may be produced singly, as in other animals; and I am the more inclined to this opinion, from finding a number of hermaphrodites among black cattle, without the circumstances of their birth being ascertained.’

We have been informed, that in the possession of Mr. Brock, a grazier of North Tawton, in Devonshire, a cow, which had for its twin a bull-calf, actually had had four calves. This is said to have happened about the year 1778, and to have made



some noise in that county. The truth of the fact we are unable to ascertain: perhaps Mr. Hunter will think it deserves his attention.

The essay on the Structure of the Placenta is now first published, though it was read to the Royal Society. The substance of it was, we believe, commonly delivered by Dr. Hunter, in his lectures. Mr. Hunter, with Dr. Mackenzie, first discovered that the circulation between the mother and the child was not performed by continuous vessels, but that arteries passed into the substance of this apparently inorganic mass, in a convoluted direction. In this way the force of the blood was much broken, and it was then poured into a cellular substance, from which it was taken up by the vessels of the child. The part belonging to the mother was the membrane, called by Dr. Hunter the decidua, which our author thinks was formed of coagulable lymph, poured out by the vessels of the uterus, which is condensed into a membrane, and becomes at last vascular. We apprehend it to be an opinion of our author, that all extravasated coagulated fluids become vascular; but we do not know whether he considers these new vessels as continuations of those in contact with them from the living parts, or as distinct productions. The circumstances of the gravid uterus support, in our opinion, the former position; but we have reason to suspect that Mr. Hunter's sentiments lean towards the latter.

The whole substance of the placenta, including the cellular and vascular part, is consequently a part of the foetus: the decidua affords it little more than a medium of connection. The cellular substance is compared by Mr. Hunter to the corpora cavernosa penis; and we suppose that he imagines the cells to be endowed with some active power in propelling the blood into the foetal vessels. The utility of this structure is very apparent, particularly in avoiding the effects of any irregular circulation of the fluids of the mother. The placenta of a monkey is very similar to the human: its decidua is, however, more vascular.

On the other dissertations, whose titles we have transcribed, we shall make no remarks: our readers are already in possession of their substance, and of our opinion concerning them. New observations seem to be added to some of these essays; but it is impossible to enlarge on every thing which has the appearance of novelty.

The next dissertation, on a Secretion in the Crop of breeding Pigeons, for the Nourishment of their Young, we do not remember to have seen; and we shall consequently give some account of it. It appears, that not only in the mammalia, but



but the aves also, the young are nourished by a fluid, secreted from the bodies of the parents. The female pigeon, towards the end of incubation, is found to have the substance of the crop thickened: a glandular structure appears on its internal surface, and the meat in the crop is found mixed with a curdled substance. Like the curd of milk, it contains none of the saccharine part, is not subject to the acetous fermentation, and, though putrescent, does not very readily run into putrefaction. At first the young one is fed on this substance only; soon some grain is mixed with its food; and after about ten days, the glandular appearance and the secretion disappear. The male is also furnished with the same powers, which is a circumstance more uncommon. Mr. Hunter suspects the crops of parrots to have similar properties; and we have some reason to think that pheasants also resemble pigeons in this respect. To this paper are added, some curious observations on the mode of nutrition among animals of the lower classes.

The essay, on the Colour of the Pigmentum of the Eye, is very curious; and is an instance how much may be drawn by a man of genius, with a mind amply furnished with information, from an apparently barren subject. We know not whether the following observations will have any effect in explaining the origin of Negroes; or rather, if this mode of reasoning be allowed, whether it will account for the degeneracy of the whiter nations from the black colour of their parent stock. At all events, the passage deserves to be transcribed.

‘ Animals living in a free and natural state are subject to few deviations from their specific character; but nature is less uniform in its operations when influenced by culture\*. Considerable varieties are produced under such circumstances; of which the most frequent are changes in the colour. These changes are always, I believe, from the dark to the lighter tints; and the alteration is very gradual in certain species, requiring in the Canary-bird several generations; while in the crow, mouse, &c. it is completed in one. But this change is not always to white, though still approaching nearer to it in the young, than in the parent; being sometimes to dun, at others to spotted, of all the various shades between the two extremes. As this alteration in colour is constantly from dark to lighter, may we not reasonably infer, that in all animals subject to such variation, the

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\* From the variations produced by culture, it would appear, that the animal is so susceptible of impression, as to vary nature's actions; and this is even carried into propagation. Whether this takes place at the very first union of the principles of the two parents, so as to derive its existence from both; or, whether it takes its formation from the mother, after the first formation of the embryo, are, perhaps, not easily determined.

darkest of the species should be reckoned nearest to the original; and that where there are black of that kind, the whole have been originally black. Without this supposition, it will be impossible, on the principle I have stated, to account for individuals of any class being black. Every such variety may be considered as arising in the cultivated state of animals; but whether, if left to themselves, they would in time resume their original appearance, I do not know.'

The pigmentum of the eye is generally of the same colour with the rete mucosum under the skin; and the hue seems to arise from a secretion of a similar kind. Mr. Hunter's remarks receive great support from the colour of turkeys. Those of the black kind are hardy, large, and courageous. They feed in fields, in large flocks, and roost on trees. They have, in short, all the manners of wild animals, while the timid helpless white kind, have all the appearances of a degenerated race. The size of the black turkeys, in which only they differ from wild animals, seems to arise from full feeding, and regular meals. But to return. The colour of the pigmentum corresponds frequently with that of the skin, more commonly with that of the hair, and pretty generally with the colour of the eye-lashes. When of a brighter colour, it undoubtedly enables the animal to see with less light; and Mr. Hunter seems to think that the light which passes through the retina, is reflected from the white shining scales of the pigment, and again illuminates the object. It is scarcely probable that this effect can be produced, as the object cannot receive more light than is transmitted, and no surface is so well polished as to reflect again all its light. If the effect ever seems to be produced, it is by the light being collected into a focus, by reflection, from a concave surface, and thrown on one point. We have examined cats in the dark for this purpose, and have seen the light, as Mr. Hunter has observed, through the iris, but have never seen any neighbouring object illuminated: indeed, in a sphere of that kind, the focus cannot fall far beyond the cornea, if it even reaches to it.—We cannot follow our author's remarks through all the variety of animals: they are, however, very accurate, and exceedingly ingenious. The use of the oblique muscles of the eye, on which some observations are annexed, is said, with great probability, to be, that the eye may continue fixed on an object, notwithstanding all the motions of the head and body. Distinct vision is certainly incompatible with the motion of the image on the retina.

The last essay is on the Nerves of the Organ of Smelling, and on some Branches of the fifth Pair of Nerves. Mr.  
Hunter



Hunter distinguishes between the nerves which each sensitive organ receives in common with other organs, and those which are designed to fit it for its peculiar functions. The first pair of nerves is adapted probably for smelling, and the others for common sensation. The former immerse so soon into the ethmoid bone, that they have never been properly traced: it was supposed that they descended, with little alteration, as pulpy medullary cords. But, by softening the bone, and separating it when softened, it appeared that the branches received coverings from processes of the dura mater. The nerve consists of one body, not of fasciculi, each covered by the pia mater; and it has both a cortical and medullary part, in which it differs from other nerves, except in a very few instances, and in distinct portions. The description of the branches of the fifth pair of nerves, we cannot easily abridge: our author has elucidated some points of this minute and intricate subject, for which we must refer to the work.

These essays are elucidated with plates, which are neatly executed. The work consists of remarks often new, generally ingenious, and sometimes excentric; but, on the whole, we consider them as a valuable addition to the stock of physiological knowledge.

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*An Inquiry into the Present State of Medical Surgery. Vol. II.*  
By Thomas Kirkland, M. D. 8vo. 7s. 6d. Dawson.

WE examined the first volume of this work in our Fifty-fifth Volume, p. 249. Our article attracted Dr. Kirkland's attention; and he replies to some of our remarks. We have never detained our readers with our personal contests: in the differences which relate to science, every reader may be concerned; and a slight account of the dispute may not be improper.

The first passage which we controverted in our former article was quoted at length. He observed that the termination of inflammations was different according to the difference of their seat, and the nature of the offending cause. We observed that we thought otherwise, because, to mention only a single instance, peripneumony terminated in all the different ways; and, as it commenced uniformly with general fever, its cause was probably uniform.

To which we may reply, that our observations are drawn from nature instead of books; and, for this reason, may not perhaps correspond with the doctrines of former writers: that though we have more than once seen a real abscess of the lungs,



which came on in consequence of a peripneumony, yet if any judgment may be formed from practice, and opening those who have died of this disease, I believe it more commonly terminates by resolution or suffocation; and notwithstanding writers talk of suppuration in inflammation of the lungs, yet in this account, it may be observed, they much oftener describe expectoration than abscesses.\*

It cannot escape the reader, that the criterion by which the doctrine was to be tried, was whether, in the same organ, the terminations were different, if the nature of the offending cause was given. It is then allowed, even by our author, that the termination may be in either way: yet we mean not to take advantage of this casual acknowledgment; he must explain his meaning.

‘But when the inflammation surrounds the extravasated fluids, so that they cannot escape, an abscess may be the consequence\*; unless suffocation previously takes place, from extravasated blood, from mortification, or, what I believe more commonly happens, from a great load of yellow lymph, accompanied with a turgency of the blood vessels.’

This reference is put so doubtfully, that we knew not what it was meant to prove; and, though we had not long since looked over this Epistle of Morgagni, we would not trust our memories for the contents of several large folio pages, very closely printed. Was the design to show that peripneumonies may terminate by suppuration? we scarcely thought that the author would contribute to the destruction of the system which he was purposely defending. Was it to establish the peculiar cause of suppuration? for this object, since our recollection did not suggest that Morgagni could assist him, we read the Epistle again. We hope Dr. Kirkland will not punish us so severely in his next volume, for differing with him.

In this Epistle there are ten cases of termination by suppuration; in very many of which appearances of mortification are combined. In one of these only was the suppuration found on the part of the lungs next the pleura, and the effusion in that part answering to the abscess. This case, however, proves nothing; for, in every instance of peripneumony, however terminating, there is an effusion, though it is not always salutary. When accompanied by suppuration, the abscess is most commonly in the substance of the lungs. We will not extend our article by a particular account. The explanation receives no credit from the dissections; the abscesses are chiefly in elderly people; but they occur at every period of the disease, from the fifth to the twenty-second day.

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\* See Morgagni Epist. 20. lib. ii.

Erysipelas, the author contends, never suppurates; when it does, it has another title. This is nearly a dispute about words. He allows that the same epidemic will have different effects upon different habits of body. We contend for no more; but this shows that the *part affected* does not *wholly* influence the mode of termination, when the offending matter is the same.

The loose texture of the lungs is certainly connected with the subject, because it is connected with gangrene. It is very commonly mentioned with gangrenous spots, in the Epistle which Dr. Kirkland quoted; and, in the following one, which we read also, to finish the subject, the effusion of blood is as often a termination as gangrene; but both are fatal ones.

On the contractility of arteries, our author adduces Haller's facts; but surely he does not pretend to understand them better than Haller himself. The complaint is made in one of the latter volumes of his Physiology. We have unfortunately neglected to mark the particular passage. This subject is too copious to discuss fully. We shall not decline it on a more proper occasion.

On the theory of inflammation, we must appeal to the passages quoted; and we think they will establish what we have asserted.

Dr. Kirkland objects to our arrangement, and contends that a physician should have more than a general knowledge of surgery, because all general knowledge is superficial. We are sorry for it, because we have been taught that there is a general comprehensive knowledge, which will generally lead to an accurate judgment in particulars. The physician who sees a foul sore, knows how to treat it, though he has never spread a plaster; and, when a violent blow occurs on the cranium, he can bleed freely, and procure a discharge of the contents of the intestines, though he never handled a trephine. We have long suspected that Dr. Kirkland had only a general knowledge of physic; and yet we think he may be safely trusted as a medical guide, though he must occasionally submit to be told of his mistakes. He trusts to nature; we do the same: but he should have reflected, that we ought to prefer the sentiments of judicious authors, in support of our opinions, to adducing our own experience, because it cannot have the sanction of a name. Dr. Kirkland, who consults nature, does not despise the assistance of authorities: a great part of this volume is drawn from books.

The subjects considered in this part of the work are abscesses and gangrenes of different parts and different kinds, as they

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constitute distinct diseases. Dr. Kirkland, besides the opinions of authors, occasionally gives his own; nor does he forfeit, in any respect, his claim to the character of an able practitioner.

On the subject of critical abscesses, he mentions the best methods of bringing on suppuration. Dr. Acrell found, that in some camp-fevers, if the abscess was opened on coming to maturity, the patient died; but, if he was briskly purged, he grew stronger and better. This paper of Dr. Acrell has not been considered by practitioners with the attention it deserves. Dr. Kirkland advises to bring critical abscesses forward to suppuration, but supposes that the matter may be safely absorbed where there is no opening to be made for its discharge, or where an artificial opening would be dangerous. He thinks that good matter is harmless, when returned to the mass of blood, and an acrimonious effusion only hurtful.

This subject involves several considerations, which we wish our author had more particularly adverted to. On an attentive consideration of the paper mentioned, when it first appeared, we were led to consider the abscesses as belonging to an epidemic of a very singular nature; and if Dr. Acrell's relation be attended to it will appear, that the *sudden* discharge of matter was particularly injurious in a debilitated constitution. When it was discharged by stool, the depletion was more slow, and of course more easily borne. That our opinion was well-founded, appears from this circumstance, that his observations have not been confirmed by subsequent practitioners. Critical abscesses are now uncommon: we have scarcely ever seen them, when evacuations have been freely used in the early stages. We have sometimes seen them repelled, *when forming*, by a purgative imprudently administered; and, in that case, much injury may be done. When already formed, absorption is effected with great difficulty, but purgatives are more easily borne. Of the existence of hepatitis, we are often ignorant. An abscess in the lungs, and of the psoas muscle, certainly resist every attempt to procure absorption. Good pus, our author thinks, passes off by stool or urine, without mixing with the juices. It is difficult to prove a negative; but, after pus is formed, if it is confined and exposed to the orifices of the lymphatics, it almost universally produces a hectic. To this there is one exception, viz. in the case of an abscess of the liver: will Dr. Kirkland contend, that in this instance only the pus is good? or does he suppose that, by the methods pointed out, he can procure the absorption and subsequent discharge of *all* the matter in an internal abscess?

On the whole, the innocence of good pus is a supposition at best gratuitous, seemingly very doubtful, and one that may



probably do harm. In works that may fall into the hands of students, it would have been better to have inculcated the means of avoiding abscesses, by proper discharges, and preserving the circulation equable. In this way they may generally be kept from affecting the internal parts; and, when they appear externally, it is always right to bring them on to maturation, and to discharge matter in a way most suitable to the state of the patient's strength. We now speak of abscesses terminating general fevers: we cannot, with the same degree of probability, prevent the abscess of the liver or of the lungs, when these organs are inflamed; but we think that these cases require no particular rules.

We have been led to introduce these remarks, since, in some places, we fear our author may be misunderstood, and his opinion may be supposed a sanction for a practice which would be mischievous, and probably fatal. Dr. Kirkland does not materially differ in opinion from us, but he speaks too lightly of repelling abscesses, and too confidently of the means in our power to procure absorption. It is sometimes the work of nature, seldom, if ever, of art. His treatment of abscesses in general, when forming, or already matured, is correct and judicious. His remarks on particular abscesses are clear and exact. The miscellaneous nature of this part of the volume alone prevents our enlarging on it.

In treating of gangrene, Dr. Kirkland describes the inflammatory and putrid gangrene; the local and general disease, attended with emphysema. We shall select the description of the latter.

'When it is the consequence of injuries, the lymph which stagnates about the injured part immediately inflames and corrodes the vessels which contain it; and then air-bubbles in the membrana adiposa, and other membranes, are instantly formed: which air-bubbles, by increasing the inflammation, are increased themselves, and extended immediately, upon the smallest degree of obstruction taking place, all over the limb, and from thence through the whole body. They are not confined to the external cellular membrane immediately under the skin, as in a local gangrene; but they even pervade it in the most minute muscular fibres, and thus produce a general gangrenous emphysema. A fever, during this state, frequently comes on, accompanied with a delirium, great dejection of spirits, and often a particular wildness in the looks; the pulse is either quick, low, weak, and fluttering; or quick, unequal, and hard. The degree of preternatural irritability and morbid disposition of the fluids, favour the most swift progress of the disease; the air-bubbles sometimes run like wild fire from cell to cell; and the scene is not uncommonly closed with a rapidity, that will not admit of assistance.'

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It is this state of the muscles which, in our author's opinion, constitutes the distinction. The wild look occurs in the local disease, and is styled a nervous affection. They have always appeared to us to differ in degree only, except where the fluids are previously in a putrid state, and the constitution enervated; nor do the observations of our author prove more.

The observations on sphacelus are distinct and accurate. We shall transcribe the following extraordinary case, with its equally extraordinary cure.

'A sober young man, betwixt twenty and thirty years of age, was seized with the most obstinate jaundice I ever saw, accompanied with clay-coloured stools; and in time his liver appeared to be larger than usual. An ascites followed, his legs swelled, became so cold, that the application of warmth had no effect; and a perfect sphacelus spread itself through the skin and cellular membrane upon the calf in each of them. The dead parts were divided with a knife, common topical remedies were employed, and to twenty-eight ounces of tincture of bark, half an ounce of regenerated tartar was added; of this he took four spoonfulls every three or four hours; he made many gallons of water loaded with bile; nor did this evacuation cease while any water remained in the cavity of the abdomen. And though the discharge from the legs no doubt assisted in unloading the body, yet the disease in the liver was most probably removed by this medicine; for the jaundice left him, the ulcers in the legs were healed in the common manner; and, contrary to my expectation, instead of a temporary, he received a permanent cure. Since this instance, I have found the same remedy, in a variety of cases, a powerful deobstruent. I have again ordered it in a jaundice with success, and again seen it carry off the water in a dropsy; but what we have said about this disease requiring different remedies under different states of irritability, should be remembered; for I know it will not always answer our purpose when the water in a dropsy is to be discharged.'

The observations on amputation of gangrenous limbs, deserve attention: Dr. Kirkland endeavours to revive the practice of Celsus, of cutting through the sound flesh, down to the bone, and supports it by the testimony of his own experience.

Strumous swellings and ulcers are particularly described. Dr. Kirkland wishes to confine the term to glandular swellings, indurated and unequal in their surface to the touch. Our experience has led us rather to think that it should be extended: at least, if some ulcers, and even some mucous discharges, whose appearance is peculiar, and whose obstinacy is conspicuous, be not styled strumous, we should invent some other term in medicine by which we may distinguish them.

We



We shall not contest this matter : from the little effect which remedies have, the dispute can be of little consequence.

Our author's observations on the sero-purulent abscess, which are really useful, and drawn from actual observation, show, in the strongest light, the fallacy of a distinction, not founded in any very essential difference. On the subject of the cure of scrophula we can only add, that Dr. Kirkland observes that the bark is useless. We have had too often reason to regret our own failure in this respect, to hesitate a moment in agreeing with him.

The remarks on the white swelling are valuable, as they are the dictates of experience. They are not distinguished by pompous promises, or the parade of medicine; but they are clear and accurate, with a little of the distrust of the efficacy of remedies, which age probably inspires, and a little scepticism, perhaps the result of disappointment in the use of plans recommended with pomp and confidence. The remarks on amputation are valuable, and written with much candour.

On the whole, we can freely and cheerfully praise, though we have been led to differ from our author; and though he has treated us with a little distance and disrespect, which our former article did not merit: as our end is the same, to promote the progress of science, and to relieve suffering humanity, the little interruptions on the road should not retard our journey. We hope Dr. Kirkland will pursue his useful design: we shall follow him with good humour and with candour.

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*The Observer: being a Collection of Moral, Literary, and Familiar Essays. In Three Volumes. 8vo. 10s. 6d. in Boards. Dilly.*

THE first forty Numbers of this work, our author tells us, 'were worked off at a country press,' and given to the public with all their imperfections on their heads, with all their faults full-blown. Some of these we mentioned, when we considered this part, in our Fifty-ninth Volume, page 297. They are now corrected, and the whole appears with many advantages. The author's name is not added; but the work has been assigned, with some confidence, to Mr. Cumberland.

We must not, however, be contented with faint praise, or the negative merit of avoiding faults. As these Essays have been our familiar companions for some time, as we have viewed and reviewed them in as many different humours as 'my father Shandy'



Shandy' chose for his discussions of a more intricate kind, we ought to add, that their merit appears greater in the examination. The style is highly finished, as we suspect, in imitation of Addison: it has, in a great degree, the curiosa felicitas which charms us in that author, and what may be styled a concealed antithesis, which has all its effect, without disgusting by a pointed opposition. We shall transcribe a little passage which illustrates our meaning, and we chuse it because it is a short one.

'Let parents, therefore, first correct themselves, before they undertake that office for their children: education is incompatible with self-indulgence, and the impulse of vanity is too often mistaken for the impulse of nature: when miss is a wit, I am apt to suspect that her mother is not over wise.'

The following apology to the literary ladies is so neatly turned, that, if their resentment had ever been excited by his former remarks, it must soon subside. We fear that, in some passages, the author walks too securely,

" ——— per ignes  
Suppositos cineri doloso." ———

\* If the ladies of wit and talents do not take offence at some of these Essays, it will be a test of the truth of their pretensions, when they discern that the raillery, pointed only at affectation and false character, has no concern with them. There is nothing in which this nation has more right to pride itself than the genius of its women; they had only to add a little more attention to their domestic virtues, and their fame will fly over the face of the globe. If I had ever known a good match broken off on the part of the man, because a young lady had too much modesty and discretion, or was too strictly educated in the duties of a good wife, I hope I understand myself too well to obtrude my old-fashioned maxims upon them. They might be as witty as they pleased, if I thought it was for their good; but if a racer, that has too great a share of heels, must lie by because it cannot be matched, so must every young spinster, if her wits are too nimble. If I could once discover that men chuse their wives as they do their friends, for their manly achievements and convivial talents, for their being jolly fellows over a bottle, or topping a five-barred gate in a fox-chase, I should then be able to account for the many Amazonian figures I encounter in flouched hats, great coats, and half-boots, and I would not presume to set my face against the fashion; or if my experience of the fair-sex could produce a single instance in the sect of sentimentalists, which could make me doubt of the pernicious influence of a Musidorus and a lady Thimble, I would not so earnestly have pressed the examples of a Sappho, a Calliope, or a Melissa.'

To

To the delineation of characters, unobserved or undescribed, our author has made no addition. The adventures interspersed, are related with neatness; but they are still distinguished by the languor of recollected images, and seem to have been composed in the closet, instead of being sketched from the life. The history of Grecian literature is continued with great success. The whole is rendered interesting and entertaining by our author's engaging manner, and well-chosen translations. Many parts are shewn in new lights; and the whole, so far as we can judge, is correct and accurate. For this part of his work our author deserves our unreserved commendations. It would be impossible, nor indeed would it be proper, to give a general account of his observations on these subjects. We shall confine ourselves to Aristophanes, and to that part of the comedian's life which relates to Socrates. The subject is considerably illustrated; and, on a pretty careful examination, we have reason to be satisfied with the author's decision.

It is not intended, we presume, by Mr. Cumberland, to depreciate the system and doctrines of Socrates. They are the topics of declaimers, and may continue to be so; but the first object of our author is to defend Aristophanes from the charge of being bribed by the enemies of the philosopher to render him ridiculous, that they might succeed better in their design of condemning him as culpable. The evidence of the bribe occurs in *Ælian's Various History*, a work of no very authentic information. It is there too, in the form of an insinuation only. Where is the absurdity, he asks, of supposing that a poet, known to be needy, had taken a bribe? and he adds, that the truth of this is best known to Aristophanes himself. In opposition to this insinuation, one fact is added, that, not long after this representation, Melitus himself, the supposed culprit, is brought on the stage, and treated with the infamy a character so vicious deserved. It is not probable that the poet would provoke a man who could retort a charge which would cover the satirist with disgrace. The design of Aristophanes is asserted with more positiveness.

Here, (says our author, *Ælian*) flatly confutes himself; for had this been the proving attack, what experiment could answer more completely, when even by his own account all Athens was in raptures with the poet, and the comedy went off with more general applause than any was ever known to receive? nay, more than this, Socrates himself, according to *Ælian's* own account, was present in the theatre, and stood up in view of the people all the while; yet in spite of his presence, in defiance of this bold appeal, the theatre rung with plaudits,  
and



and the philosopher only stood up to be a more conspicuous mark of raillery and contempt. Why then did not the faction seize the opportunity and second the blow? Could any thing answer more fully to their wishes? or rather, could any event turn out more beyond their expectation? From *Ælian's* account we are left to conclude that this was the case, and that this attack was literally a prelude to their charge; but this inference is alike disingenuous with all the rest, for we know, from indubitable dates, that *The Clouds* were acted at least eighteen years before the death of Socrates: It was in the first year of Olymp. LXXXIX. when Isarchus was archon, that Aristophanes acted his first comedy of *The Clouds*, which was driven off the stage by Alcibiades and his party. In the year immediately following, when Aminias was archon, he brought out the second of that name, which is the comedy in question, now in our hands. These are authentic records: take the earliest date for the death of Socrates, and it will not fall till the first year of Olymp. XCV. when Laches was archon; the interval is as I state it; a pretty reasonable time for such a plot to be ripening: and who now will give credit to *Ælian* and his *Various History*?

Besides, if Aristophanes was so culpable, why should Plato continue to regard him? why should he transcribe part of his writings; or recommend him to Dionysius? The real motive of the attack, our author thinks, was a patriotic one. The philosophy of that period related to idle distinctions, and useless enquiries. The mind was engaged with objects which could not be applied to any laudable purpose. Socrates, in his conduct, was far from unexceptionable; and many of his scholars were guilty of the most flagitious crimes. To what must this be ascribed? While his lessons extol the beauty of virtue, and enforce its practice, his conduct seems to countenance the worst of vices. The physiognomist who, from his countenance, pronounced him a drunkard and a debauched man, was ridiculed by his audience, as if he had mistaken the character of the person on whom he was to decide. This seems to show that, though undoubtedly criminal, he was not grossly so, or more distinguished by vices than others. It rather proves that his manners were more exemplary; and indeed, in an age so corrupted, the least guilty may still have been vicious. On the whole, though we acquit Aristophanes, on the ground alleged by Mr. Cumberland, yet we cannot proceed so far with him as to condemn Socrates: it is as probable that his ultimate condemnation was the consequence of political intrigue, and more connected with the actions of his scholars, which he might have been suspected of dictating, than his own. The attack of the poet seems to be levelled at the trifling

trifling enquiries which constituted the philosophy of that period.

Of the miscellaneous papers, the remarks on novels, and particularly on that of *Clarissa*, are ingenious and just: the conversation at *Vanessa's* table is very instructive: the story of *Gemellus* and *Geminus*, as well as those of *Jack Gayless*, and of a *Sentimentalist*, are well told. The criticisms on modern plays, particularly on the *Fair Penitent*, and some of *Congreve's* comedies, are ingenious and correct. The criticism, in imitation of what may have been inserted in a news-paper, if *Othello* had been a modern play, is extremely humorous, and well managed. The attack is, however, a little too indiscriminate; but the only vengeance some of the editors seem to have taken, is to transcribe largely from these volumes. The serious and religious papers are solemn, and well adapted to the author's purpose: that which relates to the apparition we must dismiss, at present, without a remark. In the story of *Rusticus*, he is somewhat severe on periodical publications; and he steps out of his way to strew his path with thorns, which might have been directed to give him a fatal wound; for he ought to have known that, when faults are eagerly sought after, they may be easily found; he should have reflected, that to attain the public favour is no easy task, and it is folly to increase the difficulties. The disappointments which *Rusticus* feels may be attributed to this principle, that, when we attempt to analyze and to refine our pleasures, we correct our taste at the expence of our entertainment; for we soon learn that we are often pleased without being able to assign a reason for our pleasure: pride takes the alarm, and we reject as trifling, what we cannot defend as judicious. If this unnecessary refinement must be attributed to reviewing, we have not yet learned the business in which we have been long employed.

We shall leave *Mr. Cumberland* with good humour.— We have shown by our conduct that we are not offended by his hints; but when a man shoots an arrow over a wall, it may chance to wound his best friends.

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*An Essay on the Gift of Tongues, proving that it was not the Gift of Languages.* 8vo. 2s. 6d. Johnson.

**M**R. Byrom, author of the short-hand, once hinted that the 'tongues,' in the second chapter of the *Acts*, might mean tones, or musical sounds. This hypothesis our author endeavours gravely to support, at some length, though, in our  
VOL. LXIII. Feb. 1787. H opinion,



opinion, without success. We shall transcribe his series of arguments.

‘ 1st, I observe, that the whole multitude which heard them was composed only of Jews, and a few proselytes from Rome. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Acts ii. 4. Strangers of Rome, Jews, and proselytes.

‘ 2dly, I observe, that it was not the proselytes, but the Jews only, who said, How hear we every man in our own tongue, (that is, language, *διαλεκτῶ*) in which we were born: Acts ii. 8. Now there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven: and when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. Acts ii. 4, 5.

‘ 3dly, I observe, that all these Jews, though natives of different nations, understood the same language. How else could they converse together, and say one to another, Are not all these Galileans? Acts ii. 7. What meaneth this? Acts ii. 12. There was some one language which was common to them all, and in which they expressed mutually their doubt and astonishment.

‘ 4thly, I observe, that this language was the Jewish language. When St. Peter rose up to put an end to the dissonance and confusion of tongues, and began to explain the meaning of the miracle, we find that all his hearers understood him, and that his discourse converted three thousand of them to Christianity.

‘ It has been asserted indeed, that St. Peter, not intending to be understood by the Jews from other nations, addressed himself only to the natives of Jerusalem and Judea. And were all the other Jews suffered to depart, in their astonishment and doubt, without having one word said to them about the design of the miracle, or to convert them to the faith of Christ? They were all amazed, and were in doubt: Acts ii. 12. And permitted to go away just as wise as they came together! Incredible!’

The first step which should be taken in this controversy is to refer to the chapter: ‘ mark how a few plain words shall put him down.’ That the hearers were not all Jews, appears from the 9th, 10th, and 11th verses, where their different countries are particularly specified; that they are not described as *all* Galileans, is evident from the 7th, where it is said, Are not all these *which speak* Galileans? From Galileans, no variation of tone would make their sermons intelligible to such various nations. It may be added, that it is this very miraculous gift which rendered Peter understood; and it appears, from every future act of the apostles’ lives, that this influence was transitory.

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The great force of the author's argument consists in the change made in the terms. The word translated by 'tongue,' is pretty uniformly γλῶσσα, but in the 8th verse, 'how hear we every man in our own tongue in which we were born,' the term is changed to ἐν τῷ ἰδίῳ διαλεκτῷ. A slight consideration might, however, have informed the author, that, to render the miracle complete, it was not necessary only that each person should hear in his own language, but in the peculiar dialect of his country; and it is explained by a particular enumeration of the nations who heard, in the verse immediately subsequent, in reality a part of the passage. In this assembly various dialects of Hebrew, Arabic, and Greek, must have been spoken.

We shall not pursue our author's arguments, particularly since the fallacy of his opinion must be very conspicuous. He thinks that wherever γλῶσσα occurs, it may be translated tones: we think differently; but it will be immediately decided, by enquiring whether it ever signified tones in profane authors. We may cite Homer, Euripides, Herodotus, Thucydides, and all the Grecian anatomists who apply this word to the organ of speech. Every word derived from it relates to the bodily organ. Even the tongue of the musical instruments had its denomination from the shape, and not from changing the tones. Aristophanes applies it, somewhat metaphorically and poetically, to the power of speaking; Herodotus, Thucydides, and Plutarch, to a *peculiar* language; Aristophanes and Aristotle seem to apply it to a barbarous word. Galen particularly says, that Hippocrates has his ἰδίας γλῶσσας, which has been usually rendered *peculiar terms*, for Galen could never have heard Hippocrates' *tones*. As the last meaning comes near our author's, we have endeavoured to pursue it in Goræus' Definitions, and Henry Stevens' Dictionarium Medicum, without success. Neither Hippocrates, nor the Greek physicians, ever use this word in the sense employed by our author.

We have not transcribed nor quoted the passages which now lie before us, because we are equally unwilling to extend our article, or to crowd our margin: we wish to preserve our pages for enquiries really useful. For this reason we are also unwilling to pursue our author in his interpretation of the several passages in which γλῶσσα occurs. In general, we should find him mistaken; but, as the Greeks undoubtedly knew the force of their own words better than we do, it will be obvious that, as they never used this word *decidedly* in the sense contended for, it very probably had no such meaning.



*A Charge delivered to the Clergy at the Primary Visitation of the Diocese of Durham, in the Year 1751; by the Right Reverend Father in God, Joseph Butler, LL. D. Then Lord Bishop of that Diocese. The Second Edition. With a Preface, giving some Account of the Character and Writings of the Author, by Samuel, Lord Bishop of Gloucester. 8vo. 2s. 6d. Cadell.*

**T**HE character of bishop Butler is dear to every sincere friend of Christianity, and, of course, this account of his writings, and this attempt to vindicate him from the aspersions thrown on some parts of his conduct, will be acceptable to his friends, as it is honourable to his advocate, Dr. Halifax.

‘The Charge, contained in the following sheets, was printed and published in the year 1751, by the learned prelate whose name it bears; and, together with the Sermons and Analogy of the same writer, both too well known to need a more particular description, completes the collection of his works. It has long been considered as a matter of curiosity, on account of its scarceness; and it is equally curious on other accounts, its subject, and the calumny to which it gave occasion, of representing the author as addicted to superstition, as inclined to popery, and as dying in the communion of the church of Rome.’

Bishop Butler exhorts his clergy to revive a practical sense of religion amongst the people committed to their care; and one way of effecting this is to instruct them in the sense of *external* religion. This part of the charge rendered the author suspected of an inclination to popery; and it is this part which his editor, the bishop of Gloucester, attempts to defend. There is no one point which has been the occasion of more frequent controversies than the ceremonies of religion; and that they must have this effect, is to be perceived in the nature of the human mind, which differs so materially in its capacity of being excited by things which affect only the imagination.—What, in the apprehension of one man, adds a dignity and splendor to religion, in that of another is trifling mummery. The necessity of external forms varies also, in some degree, with every individual: in those, with whom religion is a sentiment, warm, active, and energetic, the soul is easily excited to religious worship by its own feelings, and raised to a sublimer height by well imagined paintings, and well executed sculpture. The cooler mind, who goes through the offices of religion as a duty, more easily degenerates into apathy, which external ceremonies can seldom warm into any thing more active. From this variety, it will be impossible to avoid disputes or schisms on the subject, and there will be always danger

of sinking into listlessness on the one hand, or of raising these external forms to an equality with the essential tenets of religion, on the other.

‘ Yet surely (says Dr. Halifax), there is a way of steering safely between these two extremes; of so consulting both the parts of our constitution, that the body and the mind may concur in rendering our religious services acceptable to God, and at the same time useful to ourselves. And what way can this be, but precisely that which is recommended in the Charge; such a cultivation of outward as well as inward religion, that from both may result, what is the point chiefly to be laboured, and at all events to be secured, a correspondent temper and behaviour; or, in other words, such an application of the forms of godliness as may be subservient in promoting the power and spirit of it? No man, who believes the scriptures of the Old and New Testament, and understands what he believes, but must know, that external religion is as much enjoined, and constitutes as real a part of revelation, as that which is internal. The many ceremonies in use among the Jews, in consequence of a divine command; the baptism of water, as an emblem of moral purity; the eating and drinking of bread and wine, as symbols and representations of the body and blood of Christ, required of Christians, are proofs of this. On comparing these two parts of religion together, one, it is immediately seen, is of much greater importance than the other; and, whenever they happen to interfere, is always to be preferred: but does it follow from hence, that therefore that other is of little or no importance, and, in cases where there is no competition, may entirely be neglected? Or rather is not the legitimate conclusion directly the reverse, that nothing is to be looked upon as of little importance, which is of any use at all in preserving upon our minds a sense of the divine authority, which recalls to our remembrance the obligations we are under, and helps to keep us, as the Scripture expresses it, in the fear of the Lord all the day long?’

On this ground, the editor defends bishop Butler from the insinuations which have been collected from his Charge, as rather favouring, farther than was consistent with the Protestant episcopal character, the ceremonial part of his duty. That Dr. Butler really was not guilty of the imputations alleged, he shows sometimes by the implied tenor of his works, and sometimes by passages directly contradictory to these sentiments. We believe that the bishop had laid no very improper or unwarrantable stress on ceremonies; but, from every part of his practice, he seems to have thought them more necessary to fix the attention than the church of England, in its strictest purity, seems to allow. On him it had no bad effect; but it might have been carried farther by others, though all the



splendour of the Romish church, all its mysteries and studied concealments, have not been able to support the farce of papal superstition with undiminished respect. We have attributed much to the toleration of the Catholic monarchs; but it is time to strip their actions of this delusive garb, and attribute the change to its true source, a fixed scepticism, and an indifference to every religion.

That the mind which can be raised to devotion by ceremonies, may be inflamed into enthusiasm, is well shown in the character of bishop Butler. He undoubtedly was more warm and fervent in his piety, in proportion to his attachment to external forms, though neither was carried to an improper height. Dr. Halifax defends this part of his character also with zeal and success. With respect to the positive public charge of his attachment to popery, so fully confuted by Dr. Secker, we shall not insist. The following passages appear to us very interesting.

The last days of this excellent prelate were passed at Bath; Dr. Nathaniel Forster, his chaplain, being continually with him; and for one day, and at the very end of his illness, Dr. Martin Benson also, the then bishop of Gloucester, who shortened his own life in his pious haste to visit his dying friend. Both these persons constantly wrote letters to Dr. Secker, then bishop of Oxford, containing accounts of bishop Butler's declining health, and of the symptoms and progress of his disorder, which, as was conjectured, soon terminated in his death. These letters, which are still preserved in the Lambeth library, by the indulgence of our present most worthy metropolitan, I have read; and not the slenderest argument can be collected from them, in justification of the ridiculous slander we are here considering. If, at that awful season, the bishop was not known to have expressed any opinion, tending to shew his dislike to popery; neither was he known to have said any thing that could at all be construed in approbation of it: and the natural presumption is, that whatever sentiments he had formerly entertained concerning that corrupt system of religion, he continued to entertain them to the last. The truth is, neither the word nor the idea of popery seems once to have occurred either to the bishop himself, or to those who watched his parting moments: their thoughts were otherwise engaged. His disorder had reduced him to such debility, as to render him incapable of speaking much or long on any subject; the few bright intervals that occurred were passed in a state of the utmost tranquillity and composure; and in that composure he expired. Mark the perfect man, and behold the upright; for the end of that man is peace. Let me die the death of the righteous, and let my last end be like his!

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We have enlarged on this subject, as we were interested in it; for we have the highest veneration for bishop Butler's character, and think his works have been of more essential service to the cause of Christianity, than those of any one author we are acquainted with. The force of the 'Analogy' is almost irresistible to an attentive reader.

Dr. Hatifax then gives a short account of Dr. Butler's moral and religious systems, from his volume of Sermons, particularly the three first, from the Preface to that volume, and the Analogy of Religion. This abstract is clear, sensible, and judicious. It cannot be abridged; and indeed we should choose rather to refer the reader to bishop Butler's works. Yet this Preface will be of great use, not only to those who begin their religious studies, but to others, who wish to see the works they have formerly admired, on a shorter and more comprehensive scale. We wish only to recommend the perusal of the works themselves, either previous or subsequent to this abstract.

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*Letters on Faith. Addressed to a Friend. By James Dore.*  
*Small 8vo. 1s. 6d. Dilly.*

**I**F this subject were pursued very far, it would lead us into some nice metaphysical disquisitions. Mr. Dore's work does not proceed to so great an extent: its principal part is rather of the practical and useful kind. To it we willingly confine our researches; for every thing that is not ultimately to be referred to this end, is a sounding brass, and a tinkling cymbal. If, however, we have occasionally deviated from the strict line of useful enquiry; if we, in the present article, step a little aside into disquisitions more purely metaphysical, we must apologize for our conduct by alleging, that in this way the powers of the mind are exercised and sharpened, so that, though no truth be discovered or enforced, they are better qualified to discover it in other instances.

Mr. Dore confines the word 'faith' to belief, on proper and sufficient evidence, on evidence suitable to the nature of the subject. The definition is undoubtedly just, but it is partial. In scripture-language it expresses more; it signifies that collected resignation to the will of the Supreme Being, which depends on our belief of his existence, his attributes, and a conviction of his universal benevolence, operating for our good. It was this trust and confidence, depending on faith in its original sense, which is so much spoken of in the Old Testament, and particularly in the Epistles of St. Paul: it is



this pious resignation that we must often substitute for faith, in our interpretation of various passages of the Bible.

In the next Letter Mr. Dore explains the grounds of faith, that is, the testimony of others, where our own senses cannot assist us. But let us hear his own words.

‘ But as all testimony is not credited, it is necessary to inquire, why it is we believe some things that we hear or read, and disbelieve others? The only answer I can give is this: because, in the first case, there appears to us sufficient evidence of the truth, but not in the latter. Faith must be built upon evidence. Without evidence there can be no faith. Evidence is the basis, faith is the superstructure. Evidence is the fountain, faith is the stream. Evidence is the root, faith is the branch. Evidence is the parent, faith is the offspring. These things are certainly distinguishable, at least in my opinion.’

Our author's eloquence in this, as in other passages, carries him away into discordant metaphors and relations, which neither logic nor metaphysics will allow. Faith may, in a loose sense, be said to be built on testimony, but not on evidence; the former is an act of the mind, the latter a quality only of a fact designed to affect the mind. It may be the quality which adopts the fact for being a foundation of our faith, but, alone, can no more affect our faith than any secondary quality can affect the existence of the subject. The following passage is more clear and logical.

‘ It requires no great degree of penetration to discern the difference between a foundation, and that which stands on it. For instance, that positive declaration of Jesus Christ, Ask, and ye shall receive; seek, and ye shall find; knock and it shall be opened to you, is the ground of my encouragement in going to the throne of grace. But you will not, on this account, confound those animating words of the adorable Redeemer, with the encouragement I experience in my mind. So the atonement of Christ is the ground of my hope of future happiness, but not my hope itself. Hope exists in the mind. Hope is the expectation of future good, founded upon the atonement, which I believe, upon the testimony of Scripture, Christ made to divine justice on the cross, above seventeen hundred years ago. Again, the candle, by the light of which I now write, is supported by the candlestick in which it stands; but this does not destroy the necessary distinction between the candle and the candlestick. So the candlestick stands upon the table, but the table is not, therefore, a part of the candlestick. In like manner there must be evidence for faith to rest on, but this is no part of faith itself. I believe that the dead will arise, because God hath asserted it; but his assertion is not my faith.

faith. The one is the cause, the other the effect; and, therefore, ought not to be confounded.'

Our author next examines the proper object of faith, which is said very properly to be a proposition, or we may add, a fact, which differs according to its degree of evidence; and he explains the nature of the necessary evidence, which differs according to the nature of the proposition. There is an impropriety in saying that 'faith is not an act of the will, but of the understanding.' Faith is certainly not influenced by volition, which is a distinct act of the mind, and is only, in a remote sense, influenced by the understanding. We must certainly understand what we believe; but we may very clearly understand a proposition without believing it. Volition and understanding are, in fact, two operations of the mind, requiring, more or less, active exertion of the mental principle for their production, and related to belief, another act of the mind, in different degrees. Mr. Dore is equally erroneous, when he says, in another place, that understanding is the main spring, and our ideas its elasticity. If he will preserve this allusion, our ideas must be the steel, and the spirit, the justness, the precision of our perceptions, must be the elasticity. We wish that in our schools and colleges, with the abuse of logic, its use had not also been discarded.

The 'Effects of Faith' are very properly stated in the third Letter; and the fourth is, in many respects, an admirable one. It is entitled, the Reasonableness of our Faith in Christ: the chain of evidence, to show that Christ is the predicted Messiah, is better and more satisfactorily connected than we remember to have seen it. The definition of what is meant by faith in Christ, is, we think, somewhat embarrassed, and uselessly redundant.

'By faith in Christ, I mean faith in the testimony of Christ, or a full persuasion of the truth of what he taught, properly understood, and fully realized in the mind; the reasonableness of which arises from the strength of the evidence.'

The following Letter is on the Importance of Faith in Christ, and the resources it affords in every situation of distress and discomfort. If any part of this essay, which is in general clear, pointed, and explicit, be less satisfactory than another, it is one which is not essential to it, and might perhaps have been avoided. 'Holiness, Mr. Dore observes, is essential to our happiness; and faith in Christ is important, as it is essential to our holiness.' The single idea, usually expressed by holiness, is doing the will of God, being 'holy,' so far as our inferior condition may admit, 'as he is holy.' It is equivalent to righteousness, and is rather obscured than explained  
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by being styled 'expressive of fitness, order, or rectitude.' The explanation of rectitude, which follows, is very little to our author's purpose, or perhaps to any purpose. Mr. Dore is more satisfactory in explaining how 'holiness is the fruit of faith in Christ,' but he makes no use of the previous definition. We shall select a short quotation from this part, as a specimen of our author's manner.

'Finally, the gospel of Christ addresses the strongest passions of the heart, our fears, our hopes, and our love, by revealing such objects as are proper to excite them. To alarm the fears of men by the prospect of evil, and to keep them from the practice of sin which leads to it, we are told that an invisible eye sees all our works of darkness—that an unseen hand records all our secret faults—that we must all stand before the judgment-seat of Christ, to give an account of all the deeds done in the body, whether they are good or bad—and that sinners will then be sentenced to everlasting destruction from the presence of the Lord. The word of God in a manner opens the pit of hell to the view of the sinner, and shews him what must be his portion for ever, if he dies in sin, and ignorant of religion. Hell is painted in the most black and frightful colours. The boldest images are used, such as convey the most terrible and alarming truths.

'But fear is not the only passion that is addressed. Some parts of the divine word are adapted to excite hope. We are taught that the righteous are the objects of God's peculiar love and care on earth, and that he hath reserved for them eternal blessedness in heaven. To describe the future felicity of the righteous, the most beautiful and expressive imagery is employed. But after all, our brightest and most enlarged ideas fall infinitely short of the glorious reality. Here indeed we see but in part; we know but in part. This we know, by the assistance of revelation, that the happiness of heaven will be suited to our nature, equal to our desires, and durable as our being. In God's presence there is fulness of joy, and at his right hand there are pleasures for evermore. Now every one who hopes for such exalted and eternal bliss, purifies himself even as God is pure.'

In this style, Mr. Dore pursues the operation of faith in the season of adversity, in the moments of the severest trial, to that awful one when the soul and body shall be separated; when the curtain, through which unassisted reason cannot penetrate, shall be drawn; beyond which, our faith in Christ tells us, there is a life to come; to the good a joyful immortality, and, at God's right hand, pleasures for evermore.

Some additional remarks, which the author, in the style of the pulpit, calls an improvement, make the subject of the last Letter. In this he considers whether faith is a duty essential

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to our salvation. The question, he properly resolves, in consideration that faith is involuntary; that to many, the proper evidence to elucidate their faith was not reached; and that many cannot properly understand it. In this Letter, the miscellaneous matter is as perspicuously delivered as the sentiments are truly religious and just.

On the whole, we have been much pleased with this elegant little work; and, since we have freely told the author of his errors, we will as freely join in commendation of its tendency, and, in general, of its execution.

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*The Victim of Fancy. A Novel. In Two Volumes. By a Lady.*  
Small 8vo. 6s. Baldwin.

IT is the design of this lady to delineate the adventures of an unexperienced enthusiastic child of Fancy, whose constitution, naturally weak and delicate, is affected by every distress; whose heart, warm and susceptible, is agitated by every thing relating to herself; and whose affections, easily engaged, retain their impressions with all their early force. In this conflict, from numerous scenes which crowd on each other, and nearly interest her, from various misfortunes, her powers decay, and she falls a victim to her agitations and her feelings, a 'Victim of Fancy.' In early solitude her taste was improved, and her imagination gained a fervor and a force. She is represented as capable of feeling the excellence of every work of genius, and eager to know, as well as forward to admire, its author. She flies to Bath in pursuit of the author of Werter, whom she is willing to believe an Englishman. A warm admirer of that specious but delusive work, she engages in defence of its moral; and in this respect we find the author, though we hope no child of Fancy, speaks her own sentiments.

'Do we not behold in Werter, my dear sir, the ill effects which the gentlest passions, when unrestrained, may have on the best and most noble hearts? Do we not behold in him all that nature and genius can render deserving, wretched, forlorn, and ruined by one error, by one passion unconquered, by one wish imprudent only at first unsubdued? There may we not trace every step of the path which leads to guilt, to misery, to despair, and death? We behold the slow, and almost imperceptible approaches which conduct him to the brink of the grave. We see him, my dear sir, all the powers of his imagination wasted—all the ties of religion subdued in his heart. Alone he stands in the world. The fountain of his tears, the source of his prayers, are no more. He meditates on murder and



and violence. He persuades himself that he is weak; he becomes so. He abandons himself; he is abandoned of the eternal.

‘How is it possible, my good sir, that there can be one reader, at whose breast this moral, this interesting moral, does not strike? How have I felt, how do I now feel it throbbing at mine!—Fly! it seems to say, ye children of innocence and peace, fly while ye are yet strong! O wait not till the arrow empoisoned, however distantly empoisoned with guilt, has spread its subtle and unconquerable venom through the heart! O wait not till that hour, which rapidly with the moments of time still approaches, when every thought shall be tinged with some meditated crime—when guilt shall lose its horrors to your soul—and, when, at length, abandoned by heaven and by virtue, by your own hand, in the blossom of your days, ye may fall—when ye shall rush through the silent and dark habitation, where the powers of repentance are lost—the curtain, which no more can be raised, is fallen for ever—unbidden, uncalled, in the presence of the Father of Righteousness, ye shall tremble, then polluted with murder, with suicide, at the footstool of judgment, at the tribunal of justice everlasting.’—

We shall not object to this reasoning, because it may be useful: unfortunately the first impressions remain: the Victim of Fancy will feel them, while the moral is adapted to those cool philosophers who do not want it. This is not the only instance of a little inconsistency in the heroine.

In general, though the story is very improbable, these Letters are written with propriety and decorum; the feelings are painfully agitated in many of the events; we follow the unfortunate Teresa in all her painfully-pleasing scenes; we perceive her heart victorious, while her constitution decays; and we almost feel her death-wound, produced by seeing her brother, in an expiring state, brought from the ship, when she expected to receive him in health, happiness, and triumph. We shall select a specimen of our author’s descriptive powers; it is not one of the most pathetic: the effects of these would be lost if drawn from the connecting pages. It is only necessary to premise, that Frank was the object of Mrs. Aylsby’s (Ruth’s) early attachment. They were separated, and, on his return, the lady, who had been married, was found to be a widow with one daughter. They were in a way to be happy, when Frank’s truant heart fled with Teresa, and they were together, when accidentally found by Ruth.

‘At that moment, ah! my dear brother, there are no words which can express to you the pain which I experienced. I had flown to her with pleasure, almost with rapture: my heart was then throbbing with anxious and unbounded tenderness, and it was thus that she met, it was thus that she rewarded it. My  
spirits

spirits seemed at once to fail me; dizziness and confusion obscured my senses. She spoke not; but I answered to the thoughts she had too plainly expressed. Ruth, said I, you are unhappy; but you are mistaken, dear Ruth, you have injured me.—Her sensible soul read mine; she believed me; she pressed me in her arms, and the tears of noble and tender repentance wetted my bosom. Mine flowed with hers, and I was relieved.—It is not you, then, said she, who have deceived me; I will believe that it is not you who have betrayed and have deserted me: but tell me, then, what am I to think? Is it Frank whom I must pronounce the murderer of my peace? Must I look on him as my destroyer?—

‘As she spoke, I began to recollect myself; I cast my eyes towards Frank; I beheld him overwhelmed, almost insensible. He had not risen; on one knee he rested his face, which he had covered with his hands; but her voice, expressive of what passed in her agitated bosom, roused him as well as me—he lifted up his head. Shall I ever forget the object I then beheld? A cold damp stood on his brows, whilst on his cheeks and lips the last livid hues of death seemed fast spreading. He repeated the words which Ruth had uttered. His voice, low, deep, dread, despairing, it was the voice of resolute horror, the voice of wandering reason. An icy chillness ran through my veins; the terrified infant flung herself on her knees near her mother, and alarmed, she knew not why, fervently began her prayers.’

Perhaps the hinge, on which the adventures all turn, the attempt to find the author of *Werter*, may be rather an instance of disordered reason than a wandering imagination. The same distinction occurs in other passages; yet, in this age, when the heart is often allowed to hurry away the judgment, when sentiment is allowed to usurp the place of reason, these volumes may be of use. They contain many just remarks, in a neat, and generally a correct style. It seems a circumstance of some importance in female life, and we think it a natural one, that the fancy is corrected in proportion as the heart is attached to an object worthy of it.

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*The Fair Syrian. A Novel. In Two Volumes. 12mo. 7s.*  
Walter.

THE author of *Mount Henneth* and *Barham Downs* demands a little more attention than we usually pay to novellists. His abilities, his humour, wit, and pathos, are above the common kind: we have formerly had occasion to mention them, and to hint at the faults by which they have been deformed. The present work, as a whole, does not rise so high, nor sink so low, as *Barham Downs*, which we consider



sider as the best of our author's productions. It resembles the gleanings of his common-place book; the fragments designed for a future work, which, in a moment of illness or bad humour, have been hastily put together, with no very nice attention to congruity or consistency. There are many improbabilities in the story: there are some insipid pages, and a few events are neither explained, or connected with the general plan. The epistolary and the narrative style are little varied; for almost every correspondent is shrewd, witty, or sarcastic, in the author's own manner. We have brought these faults forward in a fuller view than that in which many readers will perceive them, and we have done it with no design of injuring the author's fame, but merely that he may guard against them in a future work. In the *Fair Syrian* there is great merit: many parts of it are conducted very happily; and these volumes abound with just reflections, acute sarcasms, and lively wit. The scene of miss Warren's trial is very well supported. We admired the author's boldness in introducing his heroine at the bar, indicted for murder; but we admired still more his dexterity and success, in the subsequent passages of that scene.

The character of a Frenchman is not uncommon in our novels; but few have equalled our author in his delineation of the marquis de Saint Clair; careless, lively, and inconsiderate, but friendly, generous, and benevolent. His mother is described with equal spirit, as proud of her rank, ambitious of advancing the consequence of her son; at the same time as subtle, enterprising, and judicious. She is supposed, with great propriety, to die of an apoplexy, the consequences of a sudden disappointment, of the ruin of all her high-raised hopes. The other personages are not very uncommon. The author, in the characters and the sentiments, seems sometimes to have borrowed from himself.

We shall select a specimen from these volumes, which we have chosen because it can be easily separated from the rest: in fact, it has nothing to do with the story; but it is tender, pathetic, and delightfully descriptive of the state of the human heart, eagerly recognizing the scenes once dear to him.

‘ One delightful afternoon I chose to walk from Poitiers to Niort. An eminence, which promised a pleasing prospect, drew me from the great road. It over-hung a romantic valley. A river ran at its foot. There was a seat near the extreme verge, but it was occupied by a man, whose habit indeed commanded no respect, but it could not be refused to his silver locks; and to a mild and open countenance which shewed intelligence. His eye was intent upon the prospect down the valley. A few tears coursed each other down his cheeks; and his sighs were deep and

and frequent. At his feet lay a scrip, and by the side of it a little dog, who looked up at his master, almost you would have thought with pity. The sorrow seemed so sacred, that I was unwilling to intrude upon it; but the little dog saw me and barked. The old man turned his head, rose, made me a submissive bow, and seemed about to retire from the seat. There was room for many; a little contest of courtesy ensued, which brought us into a kindly disposition to each other, and we took the seat together. I wanted to know the cause of his grief, for I wished to alleviate it, and I entered upon the subject abruptly, though with kindness.

"Good sir," says he, "this is my native country, whence I have been absent thirty years, and this the first hour of my return. This spot was the scene of many a youthful pleasure. On this very seat I wooed and won a very pretty young woman, the object of my fondest wishes. Oh, had she been as good as beautiful, what miseries had I not escaped! In that house," pointing down the valley, "I was born. That house, with three hundred acres of land around it, I once occupied. A mile lower down you see a castle. It was the seat of the good old count Valerieux, the lord of the village. Were all patrons like him, France would be enviable. See that church, whose spire peeps amongst the trees. There I prayed to God with a contrite heart, and thanked him for all the blessings he bestowed upon me. There I solemnized my nuptials, and thanked him for the greatest of all blessings, a loved and loving wife. On the right of the church you see a house, a row of sycamores along the front, and a spreading mulberry shading the little court. This was the dwelling of the good old vicar, as fond of doing good, as the patron himself. Our little ails of mind and body, it was his province to cure, and to prevent and heal our dissensions. The count and he died within a month of each other, a few months after my Jaquette had given me a daughter. Do you see on the left of the church a little green, with the school-house on one side, and a may-pole in the middle? Three years together, from seventeen to twenty, my Jaquette was crowned queen of the May; and these very years I obtained the greatest number of prizes in our rural sports. The next was the year of our marriage. How lovely she was, when, arrayed in white and innocence, she gave me her hand at the altar! Poor girl! what is become of thee!"

The rest of the story may be soon applied: Jaquette was seduced by the count; the poor man driven from his estate, and, after various hardships, and a long slavery in Asia, he now returns to see his daughter, who is married to a neighbouring miller. But, on his return, he finds accumulated misery: his daughter's husband is just killed by the breaking of a large wheel; and she dies broken-hearted. His grandchildren only remain to comfort him. We know not how this story

story came to make a part of the Fair Syrian: the author loves rather to play round the heart with a thrilling lambent fire, to arrest the fancy by a combination of pleasing circumstances, than to harrow up the soul with terror, or to petrify it with a horrid catastrophe. Perhaps he wished to show the diversity of his talents: perhaps it had a place in his collection of hints, and was too good to be lost entirely. But we are weary of conjectures, and must now conclude with our good wishes, and hopes of receiving another work like 'Barham Downs.'

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*An History of early Opinions concerning Jesus Christ, compiled from Original Writers; proving that the Christian Church was at first Unitarian. By Joseph Priestley, LL. D. F. R. S. In Four Volumes. 8vo. 1l. 4s. in Boards. Johnson.*

THE History of the Corruptions of Christianity \* was published by Dr. Priestley, as a supplement to his Institutes of Natural and Revealed Religion. The first part of this History related to the Opinions concerning Jesus Christ and the Holy Spirit, in which he observes that the sentiments of the Unitarians are most consonant to the spirit and tenor of the New Testament, the opinions of the earlier Christians, and clearly established by their conduct. On this subject many disputes have arisen, of which we have given an account; and in the work before us, the whole subject is again examined with more care; the various writers have been perused with more attention; and, though our author seems to have taken no new ground, he has pursued his former system with a greater scope, and to a wider extent.

We can scarcely think the cause of truth has been so much benefited, as that of liberality has been injured, in this contest. Even if we admit the whole which Dr. Priestley has urged, we are not aware of the great advantage gained. It may be safely alleged, as we have already hinted, that the earlier Christians were alive only to the great scenes of which they had been admitted to be spectators. Perhaps, intimately acquainted with our Saviour in his humble state and human form, little accustomed to nice disquisitions, or unable to follow a metaphysical chain of reasoning, they knew not how to look on *him* as God, whom they had seen suffer on a tree, though they saw him again 'received into a cloud out of their sight.' What they themselves felt they probably communicated,

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\* See Crit. Rev. vol. lv. page 118.



and the first opinions were necessarily puzzled with mazes, and possibly perplexed with errors. The argument indeed may be converted with equal plausibility; and, if we reflect on the nature of the human mind, of the mind unrefined and uneducated, we cannot expect clear decided opinions on a point of so much intricacy. We have a striking proof of this kind in the general language of the New Testament, without alleging that the words of our Saviour himself manifestly related to his humiliated state, when he took on him the form of a servant. If the question is involved in uncertainty, we may also add that its decision seems, in a great degree, useless:—What, useless! Is it then of no consequence to persevere in the practice of gross idolatry, to offer up praises to a man as to God, to adore One of Ourselves, and to rob the Supreme Being of the only return his unworthy creatures can make for his manifold mercies, the return of praises for benefits received, or the display of our submission and inferiority, by prayer and supplication? It is not easy to put the point in a stronger light, and yet we think it will admit of a satisfactory answer. In the prayers to Christ, he is not put in competition with God; he is addressed as God in that mysterious union which the Athanasian, though he should not be able to comprehend it, thinks is taught in various passages of the New Testament. To address him also as our mediator and advocate with the Father, the highest veneration for the Supreme Being is shown in this distinct separation of their offices. In whatever light we hold our Saviour's mediatorial capacity, it surely does not show a diminution of our respect for God, when we do not presume to approach him but through the medium of one whom we hold in such high estimation, and whom *we think* we should consider as related to him by the most intimate union. The lessons of our Saviour, in every point of real importance, are so clear, so pointed, so perspicuous, that this surely would not have been left in doubt, if by mistaking what is not explained, mankind were likely to incur so great a guilt.

These are the reasons which, after a careful examination of the subject, have induced us to lessen the real importance of this controversy. We have others for declining to enlarge very fully on it: they have been hinted at before, when we observed that weak minds were perplexed with doubts, and, while they were unable to decide, thought indecision criminal. For those who look at the controversy through the medium of our Journal, as well as for our own conduct, we have stated the above foundation of our opinion, and shall very willingly leave the subject in the vale of oblivion, to which it seems rapidly hastening. Yet we will not dismiss this part of it with-

out paying that tribute to Dr. Priestley, which his anxiety for the discovery of truth, and his labours in this enquiry, deserve. We know that his intentions are good; and we will not say that his labours have been misdirected: we only differ greatly from him with respect to their importance.

For those who still wish to pursue the enquiry, or who think that the cause of religion is deeply interested in the result, it will be necessary to give a short account of the contents of these volumes. They are addressed to a lady, whose zeal for free enquiry is particularly celebrated: we are not told whether she is enabled, by her knowledge of languages, to approach the sacred oracles in their proper persons, or whether she converses by an interpreter. This observation is neither useless or impertinent; for those who have perceived the great diversity of opinions, on the construction of some passages, in the pursuit of this controversy, will think learning an indispensable ingredient in a person who is to be a judge of it.

In the Preface, we have a history of the work, and the author's account of what he has done. We must not omit one passage.

'On no former occasion have I declined, but on the contrary I have rather courted, and provoked, opposition, because I am sensible it is the only method of discovering truth; and I am far from wishing that this work may escape the most rigorous examination. It will enable me to correct any future editions of it, and make it more perfect than it is possible for me to make it at present. I hope also that the controversy will be continued by men of learning, though I may now think myself excused from taking any part in it. But with respect to this, I do not pretend to have any fixed determination. Every writer who wishes not to mislead the public, is answerable for what he lays before them. At their bar he is always standing, and should hold himself ready to answer any important question, when it is properly put to him.'

The Arians will not perhaps implicitly agree with Dr. Priestley in the following opinion. Their silence is a little remarkable, and seemingly suspicious. If we did not know the contrary, we should be apt to deem them real friends in the garb of opponents. We are probably near the truth when we allege, that the greater number of the converts which Dr. Priestley formerly boasted of, are from the sect of Arians: yet the boundaries and partitions are not so slight as to justify the following passage, which we must not forget.

'As to the learned Christians of the last age (excepting the Athanasians) they were almost all Arians, such as Dr. Whitby, Dr. Clarke, Mr. Whiston, Mr. Jackson, Mr. Pierce, &c. In their

their time, it was a great thing to prove that the opinion of the perfect equality of the Son to the Father, in all divine perfections, was not the doctrine of the early ages. Those writers could not, indeed, help perceiving traces of the doctrine of the simple humanity of Christ; but taking it for granted that this was an opinion concerning him as much too low, as that of the Athanasians was too high, and there being no distinguished advocates for the proper Unitarian doctrine in their time, they did not give sufficient attention to the circumstances relating to it. These circumstances it has been my business to collect, and to compare; and, situated as I am, it may be depended upon that I have done it with all the circumspection of which I am capable.'

In the distinction of the genuine and spurious works, Dr. Priestley has followed Cave, on the whole a very safe guide; and he has paid more attention to the age of the work than to the person to whom it is attributed. The evidence also, which occurs under each head, we are cautioned to look on not as the whole, for the subjects are often resumed under different ones. After these few hints our author proceeds to his History.

The Introduction contains a view of the principal arguments against the doctrines of the divinity and pre-existence of Christ. These arguments are of the more general kind, and the difference of the Arian persuasion, from that more strictly Unitarian, is well pointed out. Dr. Priestley seems earnestly to wish for an Arian opponent. The first book contains the History of Opinions which preceded the Doctrine of the Divinity of Christ, and which prepared the Way for it. This is rather begging the question. Dr. Priestley must have in view the Gnostics; but a very slight view of the tenets of Cerinthus and his followers, will convince every enquirer, that they may as well be called refinements on the doctrine of the divinity of Christ, as the foundation of that doctrine. A full account of the Gnostics introduces the history of heresy in general, and of the Platonic system, with which their opinions were so very nearly connected. This subject leads Dr. Priestley to Christian Platonism, and the doctrine of the Trinity. He first examines the opinions concerning the relation of the Son to the Father, and produces the various absurdities which must always attend the attempts to elucidate what is, and necessarily must be, in its nature, incomprehensible. What is beyond reason cannot be explained by reason; and the various errors on this subject are of no more importance than the abortive efforts of those who apply means inadequate to the end. If the Athanasian can show that his opinions are really the doctrines of our Saviour, every Platonic refinement may



be disregarded. We should misemploy the pages of our Journal in giving only the slightest account of the trifling and improper arguments on this subject. The union of the spirit of God, of the Logos, with a human body and a human soul, is next considered, and the various passages, scattered in different authors on this subject, are brought into one view. This was one of the earlier absurdities which the historian could not properly have omitted.

Dr. Priestley next collects the opinions relating to the Holy Spirit, and details those which seem to have been held previous to the council of Nice, and subsequent to it. He endeavours to trace, progressively, the different opinions on this subject, till they arose to the doctrine of the equality of the three persons of the Trinity. The various arguments for this doctrine are given at some length.

The third volume of this work contains the History of the Unitarian Doctrine. Dr. Priestley traces it from the original dispensation to Moses, and represents it as having been continued among the leading tenets of the religion of the Jews. He next proceeds to the *supposed* Conduct of Christ and his Apostles with Respect to the Doctrines of his Pre-existence and Divinity. Our Saviour himself is said to have spoken with the greatest caution on this subject, and seemed to be afraid of teaching mankind that he had existed before. His apostles were supposed to have imitated his caution; and John was the first who boldly taught the doctrine of his pre-existence and divinity. This was said to have been done to avoid irritating the Jews, who expected a human Messiah; and to this the doubts and uncertainties in the language of the New Testament were attributed. These opinions are detailed at length; and from them Dr. Priestley argues, that the greater part of the earlier Christians were Unitarians; for it is confessed, by their conduct in this respect, that the doctrine of the pre-existence and divinity had not been preached to any effect till the publication of John's Gospel. The caution, however, he endeavours to show was inconsistent with their usual conduct, that it was improbable, and likely to be ineffectual. The deduction is obvious, that what the earlier evangelists did not teach, they did not believe. He then proceeds to the disputed subjects of the Ebionites and Nazarenes, and argues, with respect to these and the other Gentile Christians, that the majority of the early Christian churches were Unitarians. The manner in which the Trinitarian doctrine was introduced, furnishes additional arguments to our author, and he combats the various objections which may be made to it. He then traces, historically, the state of the Unitarian church,

church, with its various fortunes, so far as any vestiges appear subsequent to the sixth century. He concludes the volume with an account of Philosophical Unitarianism, the Principles and Tenets of the ancient Unitarians. In this account is also contained the History of Opinions relating to the miraculous Conception. Perhaps no religion was ever disgraced with so much absurdity and indecency as has been published on this subject.

The fourth volume commences with the last part of the History of Unitarianism, which we have just mentioned; and the work concludes with an account of some controversies which have a near relation to the Trinitarian and Unitarian doctrines, particularly the Arian and Nestorian controversy, with an account of the Priscillianists and Paulicians.

In the conclusion is a connected view of the principal articles of the foregoing History; and it contains also an Account of the Remains of the Oriental and Platonic Philosophy, in modern Systems of Christianity; Historical Axioms, the Guides of the Historian in many of his Deductions, a summary View of the Evidence in Support of the early Prevalence of Unitarianism; the Uses which may be derived from these Considerations; and the present State of Things with Respect to the Trinitarian and Arian Controversies.

One of the most important uses which Dr. Priestley has pointed out we shall select; for, to consider Unitarianism as the great bond of union between all religions, must be first to suppose this doctrine clearly established, and men's minds equally open to conviction. This can only happen in a state of lukewarmness respecting religion, which will render men indifferent to every tenet. The passage which we shall transcribe is curious and interesting: but it may well be questioned, if the end is worth the pains required to attain it: we are sure that, in our estimation, it is by no means an equivalent to the disagreeable employment of a polemic.

‘ I flatter, myself, however, that this work, together with those which I have already published on these subjects, may be the means of exciting a more general attention to these early Christian writers, by giving a just idea of the proper use of them. This is that of supplying authorities for ancient facts relating to Christianity, such as the existence of particular opinions at particular times, and the actual progress of them; which may enable us to ascertain their causes and consequences. With respect to the writers themselves, they ought to be judged of by their situation and advantages. Notwithstanding the contempt into which they are fallen, yet as men, and as writers, they were, no doubt, equal to men and writers of any other age; and as philosophers and metaphysicians, it will be seen

that they were equal, and indeed, superior to the very ablest of the Platonists. Their ideas were less confused, and their reasoning from their premises quite as clear and conclusive. They are generally charged with inconsistency; but this accusation has been much aggravated. Taking any of them singly, I will venture to say, that they were not more inconsistent with themselves than writers of any other age, who lived as long, and who wrote as much as they did; and the variety of character and manner in the different writers is exactly similar to that of any other set of writers. Had Mr. Locke, sir Isaac Newton, or Dr. Clarke, lived in those times, and had enjoyed all the advantages of liberal education which the age afforded, they would not, I am persuaded, have made a greater figure than Origen, Jerom, or Austin; and I should be far from answering for it, that their good sense would have made them such men as Paulus Samosatensis, Marcellus of Ancyra, or Photinus.

‘The Christian fathers have been likewise highly censured for their loose manner of interpreting the Scriptures, and Origen has been particularly blamed in this respect. But in this they had a precedent in Philo, whose allegorical interpretations of the Old Testament are even more wild and absurd than theirs. And it is very unjust to blame Origen more than others of the fathers in this respect. Austin, Jerom, and even Eusebius, interpret the Scripture in the same allegorical and fanciful way.

‘But whatever be the character, or real value of the Christian writers in the three or four first centuries, in them only can we find monuments of the state of things in their age; and, therefore, they who really wish to know how Christians thought, felt, and acted, in the age immediately subsequent to that of the apostles, and study them. Besides, with respect to several important articles, they are the only guides we have to a knowledge of the true state of things in the time of the apostles; the book of Acts being a very concise and imperfect history, though sufficient for the purpose for which it was written; and its real value is hardly less than that of the Gospels.’

There is one remark, which will naturally occur to an attentive reader of these volumes, that the historian has, in every part, written under the influence of a pre-conceived opinion; and, in more than one instance, departs from his office of compiler, to that of a dexterous apologist, or a more eager combatant. Instead of a History, these volumes may well be styled a Defence of Unitarianism, from the Writings and Opinions of the earlier Christians. We do not think that Dr. Priestley has wilfully misrepresented any of the passages which he has adduced, or has omitted any which he found of a different complexion; but we are ready to believe, that persons of different sentiments might find, even in the authorities quoted,



quoted, a foundation for different conclusions. The expressions are frequently vague and inconclusive: the tenor of the works, in more than one instance, may lead to a very different interpretation. But we will not light the torch which we hope is now finally extinguished. To have meant well, and to have laboured zealously, in what appears the cause of truth, deserve great commendations: and these we very freely bestow on our laborious and ingenious controversialist.

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*Lectures on the Canon of the Scriptures. Comprehending a Dissertation on the Septuagint Version: delivered in the Cathedral Church of Westminster. By the Rev. John Blair, LL.D. Prebendary of that Church. 4to. 1l. 1s. Cadell.*

**I**N the whole extent of ecclesiastical history, and we may add, of the science of theology, there is no point of greater consequence, or perhaps of greater difficulty to settle, than the canon of the Scriptures; and whoever undertakes it ought to possess, in a consummate degree, every talent, natural or acquired, that forms the accomplished divine. We do not propose to ourselves so invidious a task as to determine whether Dr. Blair's pretensions rise to the utmost height of that character; but perhaps to affirm that he means absolutely and finally to settle the canon of the Scriptures, would be supposing more than he ever designed. It seems to have been his principal view, in the course of these Lectures, rather to give a historical account how the most celebrated divines and fathers of the church determined upon this important subject, than to decide it himself by new and original researches, or philosophical investigations, although our author occasionally displays both with considerable address and ingenuity. These Lectures are indeed rather ingenious than profound, but by no means ill calculated to convey useful instruction to young divines, to whom they seem chiefly addressed. They point out many valuable sources, whence individuals, disposed to more elaborate research, may draw perhaps nearly as much satisfaction as the nature of the subject is capable of affording.

The Lectures on the Canon of the Old Testament, as now digested for publication, are divided only into three parts: in the first, Dr. Blair gives an account of the number of books into which the Old Testament was distributed when collected into one body by Ezra, soon after the rebuilding of Jerusalem. His reckoning was twenty-two for the number of the canonical books; and this, says our author, was ever afterwards approved and received by the whole nation of the Jews, as containing

taining all the holy books. By a subdivision of some of those books into two or more parts, they are multiplied in our Bibles, so as to appear thirty-nine.

In the Second Part, Dr. Blair treats the subject of the Apocryphal books, in which, he says, are to be found many passages affording internal proof and evidence against their claim to be counted as a part of the canon of Scripture. These passages, several of which are produced, exhibit many such palpable errors and contradictions, as cannot be accounted for merely from the blunders of amanuenses, the misconceptions of editors, or the perversions of sectaries, besides that the authors of them make no pretensions to inspiration.

In the Third Part, our author, after giving the history of the Septuagint translation of the Old Testament, enters into detail on the subject of its authenticity, which he defends, plausibly, against the opinion of St. Jerome, and Ludovicus Capellus's arguments to confirm it. The following quotation will give our readers an idea of this controversy.

‘ I have dwelt the longer upon the critical history of the Septuagint, because, at the time of the birth of our Saviour, the Greek tongue having, by means of the great extension and duration of the Macedonian empire, become the prevailing language all over Syria and Palestine, as well as Egypt and the Lesser Asia, it gave occasion for the translation of the Septuagint to be more generally perused, than even the Hebrew text of the Old Testament; and as the books of the New Testament were all of them written in Greek, except the Gospel of St. Matthew, which is said to have been originally written in Hebrew, though it is now lost; these reasons occasioned both the evangelists and apostles to produce almost all their quotations out of the Old Testament, as they are given in the Septuagint translation.

‘ Upon this subject, however, a great and obstinate controversy has long subsisted, and was much agitated even in the earliest ages of the church, with regard to the use which our Saviour, as well as the evangelists and apostles, have made of the Septuagint translation, when they quoted any passage from the books of the Old Testament. Isaac Vossius was so wedded to one side of this question, that he went even so far as to assert, that our Saviour and his apostles every where made use of the same words, and which conveyed the same meaning as was given by the Septuagint interpreters.—*Christum & Apostolos eadem verba & eisdem quos Septuaginta interpretes, ubique expressisse sensus.*

‘ St. Augustine, who supported this opinion, though he did not carry it to the same universal and rigorous extent, and who maintained it in opposition to St. Jerome, when he admits that there are many passages where the Septuagint is thought and believed to differ from the Hebrew; yet, says he, when properly

perly understood, they will be found to agree; so that, taking for his model and following the footsteps of the apostles, who produced their prophetic testimonies and evidence both from the Hebrew and from the Septuagint; therefore, says he, I have thought it the best method to make use of both, because they are both as one, and equally divine.

‘Morinus, who is on the same side, allows, however, of a few exceptions.

“Open,” says he, “the volume of the New Testament, and after that the Septuagint Bible as well as the Hebrew Bible: and take your chance of the first passage that shall occur, and compare it with the Greek and with the Hebrew text, and you will find exactly the same words in the Septuagint translation which appear in the text of the apostle. *Ipssima verba in Septuaginta translatione quæ in apostolico textu deprehendes.* But, says he, if any passage happens to vary from the Greek text, the variation is still greater from the Hebrew, except about three or four passages, which equally differ both from the Greek and Hebrew text; and there is about the same number, which are mentioned as quotations, and yet which are not to be found either in the Greek or Hebrew.” But at last he concludes with this remarkable observation, “That out of the innumerable passages which are quoted in the New Testament from the Old, there is not above one, or at most two, to be found, which agree with the Hebrew and not with the Greek translation; and that this was occasioned by a small mistake in the interpreters reading the original Hebrew word as having a single letter more than was in the true reading of the text.”

‘But St. Jerome, who is the great patron and supporter of the opposite opinion, insists, “that though the writers of the New Testament do most frequently give their quotations from the Old Testament copied from the Septuagint translation; yet that they now and then give it in words that are more literally translated from the Hebrew, and more particularly in those passages where the Septuagint translation has varied in the meaning considerably from the original Hebrew text.”

‘For the proof of this position, St. Jerome has selected ten different passages in the New Testament, quoted from the Old Testament, and which are not taken from the Septuagint. Four of the passages are in the Gospel of St. Matthew, two of them in the Gospel of St. John, two of them from the Epistle of St. Paul to the Romans, and the last two are from the first Epistle of St. Paul to the Corinthians.’

These ten passages or texts, together with those on which Capellus has founded his objections, and some others, which are apparently directed against the authenticity of the Septuagint, are all particularly considered by Dr. Blair; and his conclusions from them, in favour of this Greek translation, are supported with ingenuity and candour.

The



The author's intention was next to give a critical examination of the different books of the New Testament, as they stand at present in the canon of our church. But he has left behind him only a Fragment on this subject, of about forty pages. In this, after settling the title of the New Testament, which he makes to comprehend the two ideas of a *covenant* and a *bequest*, and explaining the meaning of the word Gospel, he proceeds to the discussion of what particularly relates to that of St. Matthew, who, he says, is admitted, by the best authorities, to have written it at Jerusalem, for the use of the Jews in Palestine who were converted to Christianity, and that in the thirty-ninth year of the vulgar æra of the birth of Christ, though there are some who place it two years later. St. Matthew is hence concluded to have written before the other evangelists, and may be compared, says the author, to the fainter light of the dawn that serves to usher in the greater splendor and increasing brightness of the noon-day. Then follows a discussion of the question—in what language was the Gospel of St. Matthew originally composed? After some display of learning, Dr. Blair concludes, that the stronger arguments seem to prove the hypothesis of the present Greek copy being the true original of St. Matthew's Gospel.

The Hebraisms, discovered in St. Matthew, and in almost every chapter of the Gospel and Epistles of the New Testament, are in the next place accounted for, and several examples of them adduced. These lead Dr. Blair to an examination of the opinion of Daniel Heinsius, and other learned men, who 'distinguished those who wrote and spoke the same species of Greek language that was made use of in the books of the New Testament by the name of *Gens Hellenistarum*, a nation of Hellenists; and asserting that the language itself was the Hellenistic dialect, which was well known both in the Lesser Asia, and all over the East, blending and mixing the Hebrew with the Greek language, and that it differed as much from the common language as the modern Italian language does from the ancient Latin.' But Dr. Blair closes with the opinion of Salmasius, who refuted the above hypothesis, and will not allow that the Jews *of the dispersion*, i. e. the people, who in different countries spoke the dialect in question, were to be considered by themselves as a distinct and separate nation, or that the language they used was to be classed as a new dialect of the Greek tongue, under the title of *Lingua Hellenistica*.

There is nothing in the few remaining passages of this fragment of sufficient importance to claim our notice.

The

*The Holy Bible. Containing the Books of the Old and New Testament, and the Apocrypha, &c. By Thomas Wilson, D. D. Bishop of Sodor and Man. (Concluded from Vol. lxii. p. 174.)*

HAVING promised, in our former article on this work, an extract from the biographical part of the learned editor's Preface, and a specimen of bishop Wilson's Notes, we do not think we shall fulfil the first object of our engagement disagreeably to our readers, in giving them Mr. Cruttwell's account of William Tyndal, who printed the first edition of his New Testament in the year 1526.

\* William Tyndal, or Tindale, or Tindall, otherwise Hitchins, was born somewhere in Wales; and being bred to learning, was placed in Magdalen Hall, in Oxford, where now remains an original picture of him. Here he took his degrees, and read lectures privately in divinity to several of the students of that hall, and fellows of the adjoining college. His manners and conversation, says Fox, were such, that all who knew him reputed and esteemed him to be a man of most virtuous disposition, and life unspotted. Wood says he was expelled for his Lutheran tenets; and whether he took any degree in that university does not appear.

\* From Oxford he removed to Cambridge, whence, after some stay, he went to Little Sodbury, in Gloucestershire, where he was entertained in the family of sir John Welch, as tutor to his children. But being suspected of heresy by the neighbouring clergy, with whom he had sometimes disputes about religion, and being by them threatened and persecuted in the ecclesiastical courts, he, with the consent of sir John, left the family, and went to London, where he for some time preached in the church of St. Dunstan's in the West. Here he obtained the recommendation of sir Henry Guildford, master of the horse, to Dr. Cuthbert Tunstall, bishop of London, to whom he presented an oration of Isocrates, translated by himself out of the Greek, with an epistle to the bishop, which he wrote by the advice of sir Henry. But the bishop's answer was, that his house was full; that he had more than he could provide for; and advised him to seek out in London, where he could not fail of employment. Not being able to obtain any, he was supported by Mr. Humphry Monmouth, a draper and alderman of London, a favourer of Luther's opinions; with whom he abode half a year, behaving in the most sober and temperate manner; studying night and day, and bending his thoughts towards the translation of the New Testament into English. But being sensible of the hazard he would run by printing it in England, he resolved to go into Germany, as a place of greater security and more liberty. And this he was better enabled to do by the assistance of his friend Mr. Monmouth, who gave him an annuity

nuity of ten pounds a year, then a sufficient maintenance for a single man, and as much as Tyndal desired. At his first leaving England he went as far as Saxony, where he conferred with Luther, and other eminent reformers. From thence he returned, and settled at Antwerp, where was at that time a considerable factory of English merchants, many of which were zealous professors of Luther's doctrine. Here he immediately set himself about his favourite work, the English translation of the New Testament, in which he had the assistance of John Fry, (or Frith), and a friar named William Roye, who wrote for him, and helped him to compare the texts together; and in the year 1526, it was printed in octavo, without a name, with an epistle at the end, wherein he desired them that were learned to amend if ought were found amiss. This edition is very scarce: for soon after its first appearance, the bishop of London, being at Antwerp, desired Augustus Packington, an English merchant, to buy up all the copies that remained unfold; and on the bishop's return, they, with many other books, were burned at Paul's cross. This, Dr. Jortin, in his *Life of Erasmus*, thinks was done by the bishop to serve Tindal; however that be, the sale of these copies put a good sum of money into Tyndal's pocket, and enabled him to prepare another edition for the press, more correct than the former, which, however, was not printed till 1534, he being probably hindered by his avocations as clerk to the English merchants, in which capacity he was received on his first going to Antwerp.

‘ From the first edition five thousand copies were re-printed by the Dutch printers in 1527, 1528, and in 1530; but all these editions are represented to be exceedingly incorrect. In 1534, the Dutch printed the fifth edition, corrected by George Joye, who not only corrected the typographical errors, but ventured to alter and amend, as he thought, the translation; and soon after the second edition, by Tyndal himself, appeared, in which he complains of Joye's forestalling him, and altering his translation.

‘ Besides purchasing the copies at Antwerp, other means were tried: orders and monitions were issued by the archbishop of Canterbury, and the bishop of London, to bring in all the New Testaments translated into the vulgar tongue, that they might be burned, and to prohibit the reading of them.

‘ His brother John Tyndal was prosecuted, and sentenced to do penance: his patron, alderman Monmouth, was imprisoned, and almost ruined.

‘ In 1531, king Henry VIII. ordered all the books containing several errors, &c. with the translation of the Scriptures corrupted by William Tyndal, as well in the Old Testament as in the New, to be utterly expelled, rejected, and put away out of the hands of his people, and not to go abroad among his subjects: a proclamation was issued to the same purpose.

‘ Tyn-



‘ Tyndal’s translation of the Pentateuch was printed at Marlborough, in Hesse, the year before, and that of Jonah, this year. Some are of opinion these were all he translated, and Fox mentions no more; but Hall and Bale, his contemporaries, say, that he likewise translated Joshua, &c. to Nehemiah; which, unless Matthew’s be so far a new translation, is most probable. Fuller presumes, that he translated the Old Testament out of the Latin, as his friends allowed him not to have any skill in Hebrew: but in this he might be mistaken. He finished his translation of the Pentateuch in the year 1528; but going by sea to Hamburgh, he suffered shipwreck, with the loss of all his books, papers, &c. so that he was obliged to begin the whole again.

‘ It is neither the editor’s wish, nor his duty, to give characters of persons, or reasons of things, knowing how very precarious every thing must be, and how little probability of obtaining proof of truth; but we may be astonished that the priests and bishops of the Romish church should so violently oppose a translation of the Scriptures into the language of the country, and which alone could be understood by the community at large: for as to the learning of the clergy, secular and regular, there certainly is not sufficient evidence to prove it was despicable, as some would make us believe; and the number of learned men at the very time, whose names have descended to posterity, is a contradiction to the assertion.

‘ The pride, the ignorance, and the rapacity of the church is now, and ever has been, the opprobrium of ill-disposed minds; and in the violence of controversy, it has been more usual to blacken the character of the adversary than to preserve one’s own. Whatever the purity of the church, or the morals of the clergy may be, let us have sacrilegious tyrants for our kings, and we shall have greedy and sacrilegious courtiers ready enough to rend the pittance that remains; and who, in spite of religion, true or false, will be glad to enrich themselves though they impoverish a state; being like those men of corrupt minds, who, in the language of St. Paul, suppose, that “gain is godliness.”

‘ That the clergy were against the translation of Tyndal is evident, perhaps prompted thereto by the prologues rather than by the text, which they declared were full of heresy, as the translation was full of faults. Sir Thomas More objects not to the Scriptures being translated, and produces instances that they had been translated before: he proclaims Tyndal’s translation as erroneous, though the principal evidence he brings is a play upon words of small consequence, and, except in matters relating to church government, perhaps of no consequence at all. Tyndal himself, in a letter to John Frith, written January 1583, says, “I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God’s word against my conscience;”

science ; nor would do this day, if all that is in earth, whether it be honour, pleasure, or riches, might be given me. Moreover, I take God to witness to my conscience, that I desire of God to myself in this world, no more than that without which I cannot keep his laws."

' It appears, however, that the king, in pursuance of his own settled judgment, that a great deal of good might come of people's reading the New Testament with reverence, and following of it, commanded the bishops to call to them the best learned of the two universities, and to cause a new translation to be made, that the people should not be ignorant of God's law : but nothing being done, the people still read and studied Tyndal's ; therefore, according to the policy of the times, it was determined to get rid of so dangerous an heretick : and the king and council employed one Henry Phillips, who insinuated himself into the acquaintance of Mr. Tyndal, and Mr. Thomas Pointz, an English merchant, at whose house he lodged : and at a favourable opportunity he got the procurator-general of the emperor's court to seize on Tyndal, by whom he was brought to Vilvorden or Tilforde, about eighteen miles from Antwerp ; and after being imprisoned a year and an half, notwithstanding letters in his favour from secretary Cromwell and others to the court at Brussels, he was tried, and none of his reasons in his defence being admitted, he was condemned by virtue of the emperor's decree made in the assembly at Augs-burgh in the year 1536. His friend Mr. Pointz also was for some time kept in prison, but afterwards made his escape. Being brought to the place of execution, he was first strangled, calling out in his last moments, " Lord, open the king of England's eyes !" and then burned. Thus died William Tyndal, with this testimony to his character, given him by the emperor's procurator or attorney-general, though his adversary, that he was " Homo doctus, pius, et bonus ;" which Fox translates, a learned, good, and godly man ; and others who conversed with him in the castle, reported of him, that " if he were not a good Christen man, they could not tell whom to trust."

The foregoing extract, as far as it shews the temper of the king, the laity, and the clergy, in Tyndal's time, is curious, nor are the particulars of his life uninteresting.

Mr. Cruttwell has, in his Preface, given biographical sketches of most of the English translators of the Bible, as well as of many of our most respectable commentators of different persuasions. These accounts are very succinct, but written in a manner that gives an advantageous idea of the editor's candour and good sense.

We now proceed to take some notice of bishop Wilson's Notes. Our selection on this article must necessarily be inconsiderable, but we will endeavour to make it characteristic. That our readers may know it to be so, we must premise, that  
his

his lordship's manner of illustration is always short, and generally decisive. Very few points are discussed, and perhaps none at large. Even the different views and opinions of doubtful points are not often represented; so that the philosophical critic will meet with little to exercise his reasoning or invite his decisions, and the sceptic less to satisfy his doubts. The bishop's short and confident way of explaining difficult passages seems not, however, to have been ill calculated for the meridian of his own diocese, where the simplicity of the people disposes them rather to belief than enquiry; nor can it fail of being useful to persons who have little time for reading, or accurate examination; and such indeed form the bulk of mankind.

In Genesis, ch. xxx. v. 14. on the subject of Reuben's going in the days of wheat harvest, and finding mandrakes in the field, which he brought to his mother Leah, the bishop only observes, 'that mandrakes are fine and beautiful flowers according to some,' and adds, without hesitation or appearance of doubt, where so many commentators have hesitated and doubted, 'that the mandrake is a plant in the East, having a most delicious fruit growing on the top like cucumbers, in bunches, and therefore called, in Hebrew, *brothers*.'

On the images which Rachel is related (Gen. xxxi. 19.) to have stolen from her father, the bishop is positive, and means, probably, that Laban was an idolater. 'These teraphims,' says his lordship, on the place, were little images of the idols which they had in their temples; these they kept in their houses, and called them household gods.'

Few commentators appear decided on the nature, or even the reality of that spirit called up, at the instance of Saul, by the Witch of Endor. 1 Sam. ch. xxviii.—On v. 14. And the woman said unto Saul, I saw gods ascending out of the earth, &c. the bishop has the following note.—'Though it is a vain as well as a wicked thing for people to pretend to call up the spirits of departed men, yet it is plain, from this and other histories, that God may permit spirits to appear, not as a favour, but as a punishment to those that are sinfully curious, or seek help from any but from him. And that God sent the spirit of Samuel is not at all improbable, when we consider that he sent Elijah to meet the messengers of Ahaziah (2 Kings, chap. i.) who were upon as wicked an errand, and in as wicked a way.' On reading the 15th verse, which our venerable commentator has not apparently adverted to, is not some doubt reasonably enough suggested? 'And Samuel said to Saul, why hast thou disquieted me to bring me up?'—If called up of God, was not the prophet himself, we might ask, likely

to



to know it? How could he then express himself with this air of murmuring and dissatisfaction? We think this circumstance throws in the way a difficulty, which none of the critics who take the bishop's side of the question has sufficiently obviated, and which he appears hardly aware of. But with whatever ease the good prelate may himself be satisfied in his enquiries, we have not the smallest doubt of their sincerity, or of his being disposed to give constructions on obscure passages, if not such as may be always found the most convincing, at least such as are generally most consistent with piety, and the best wishes of serious men.

We will conclude our specimen of the bishop's Notes, with those on the first chapter of St. John's Gospel. But, not to swell this article beyond our limits, we omit the text, as every reader can easily consult it.

' St. John. This apostle is called The Divine, both before the Revelations, and by St. Origen, because he begins his Gospel with the divinity of Jesus Christ, as the other evangelists did theirs with his birth or humanity.

' 1. Was  $\approx$  Erat. Did exist before all time from eternity.

' The word was God; or, God was the word. Wade on the Trinity.

' To suppose God without his word and wisdom would be most absurd and blasphemous.

' 3. So that if, as St. Paul saith, [Rom. i. 20.] the eternal power and godhead were understood by the things that were made, here is a certain argument of the divinity of Christ.

' 7. All men, none excepted.

' 8. He was not the true essential light; though (ver. 9.) he was a true light.

' 9. i. e. This is that eternal light which took upon him our nature, and by the records of his incarnation, of life, doctrine, miracles, death, resurrection, ascension, and mission of the Holy Ghost;—by virtue of these records, he lighteth every man, Jew and Gentile, who will attend to the Gospel.

' i. e. He is that light and power which bestows the light of reason and understanding on every man at his coming into the world, viz. at his birth. This essential light, which gave being, and life, and light, and reason to men, is [ver. 14] now come to dwell among us to teach us to know God, since the light of reason hath been so much depraved.

' 10. He made the world, to make himself known; and yet they would not see him in the works of the divine wisdom. He therefore became incarnate to make himself known.

' 11. Deut. xxxii. 9. Israel is said to be the Lord's portion, or the inheritance of the God of Israel; who, therefore, with the Son is God.

' 12. Power; or, a right "to become the sons of God," i. e. to have their nature restored to the likeness or image of God,

in which they were created:—Regeneration. This blessing is reserved for those only that believe in him.

‘ 13. Born,—of God. This was that life which Adam was deprived of the very day he had sinned, and to which we are restored by baptism; and without which we have the life only of natural men of the world, destitute of the spirit and life of God in us,—Of God, i. e. The Holy Ghost.

‘ 14. Flesh. Man.

‘ 16. Grace for grace; or grace upon grace. One grace added to another. Beza.

‘ For the grace lost in Adam, we have the grace restored by Christ.

‘ 17. The shadow or scheme of God’s design came by Moses, but grace and truth [i. e. the substance] came by Jesus Christ.

‘ The Gospel is called Grace, in opposition to the severity of the law, which required unsinning obedience.

‘ 19. Who art thou? For at that time, the whole nation of the Jews expected the Messiah.

‘ 21. I am not. I am not Elias the Tishbite, whom you expect; but that Elias which was for to come, viz. him prophesied of by Isaiah xi. 3. and by Malachi iii. 1.

‘ 27. Whose shoes latchet I am not worthy to unloose. Whose servant I am not worthy to be.

‘ 28. In Bathabara beyond Jordan. This was the passage of the Israelites into Canaan, under Joshua; and the common passage to Jerusalem, whither the people were going to the passover.

‘ 29. The Lamb of God. The true Paschal Lamb.

‘ 32. Like a dove, i. e. like as a dove descends or lights on the ground, viz. leisurely; so that the multitude saw it plainly.

—45. Him. That prophet.

‘ 47. An Israelite indeed, in whom is no guile, i. e. He was a man of a pure heart, an upright intention, free from hypocrisy, and a lover of truth.’

The editor’s industry and general accuracy in his numerous parallels of different readings and different translations throughout this very respectable work, deserve warm commendation.

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*An Abridgement of the New Testament, in Question and Answer. The Answer to each Question exactly in the Words of our Lord and his Apostles. 12mo. 3s. Baldwin.*

**I**N inculcating the doctrines of revelation, upon young minds, with that comprehensive brevity necessary in the business of education, where numerous objects of learning necessarily claim attention, the catechetical mode has generally been preferred, and justly too, on many accounts. But it cannot be denied that most of the forms hitherto devised are

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liable to the objection of adopting the systems and opinions of particular sects and persuasions, without always sufficiently demonstrating their conformity to the holy scriptures. To avoid splitting on the dangerous rock of fancy, conjecture, and human interpretations, the author of the Abridgement judges the method he has taken of answering each question exactly in the words of our Lord and his apostles, as the best and safest. This plan has, we confess, the appearance of reason in its favour. But great judgment and discretion are requisite in the choice of questions, and in the application of scripture passages to answer them; or else it will be found, that false and partial notions may as well be conveyed by this method as by any other; and they may obtain the easier admission into candid minds, as coming with so unsuspected an appearance.

The little work before us appears to be conducted with prudence, and a sincere regard to truth, and as such we venture to recommend it, with our wishes of its fulfilling the author's intention, expressed in the title-page, viz. that of imprinting on the minds of youth, and reviving in the memories of Christians more advanced in knowledge, the doctrines and precepts, and some of the most remarkable occurrences recorded in the New Testament.

The first section of this Abridgement, the plan of which is observed throughout, will give our readers some idea of its execution.

‘Section I. John the Baptist’s Preaching—his baptizing Jesus—his Declaration of Jesus being the Messiah.—Our Lord’s Reply to Nicodemus.—Well-disposed Minds love Instruction.—Our Lord’s Conversation with the Woman of Samaria—his Answer to the Disciples, when they desired him to eat.

‘Q. What was the strain of John the Baptist’s preaching to the Jews?

‘A. Repent ye, for the kingdom of heaven is at hand. Bring forth, therefore, fruits meet for repentance. And think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.

‘Q. What was the testimony which John the Baptist gave to the power and dignity of the expected Messiah?

‘A. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.

‘Q. When Jesus came to John to be baptized, did not John at first refuse, though he afterwards complied with it?

‘A. John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto



unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

‘ Q. What were the very remarkable circumstances that attended the baptism of our Saviour ?

‘ A. Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him. And lo; a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

‘ Q. Did John the Baptist make any express declaration of Jesus being the Messiah ?

‘ A. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world. And I saw the Spirit descending from heaven like a dove, and it abode upon him. And I saw, and bear record, that this is the son of God.

‘ Q. When Nicodemus, a Jewish ruler, came and told Jesus that he was convinced, by his miracles, he was a teacher sent from God; what was the reply our Lord made ?

‘ A. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

‘ Q. When Nicodemus, taking what our Lord said in a natural sense, expressed his surprize how a man could be born a second time, what said our Lord to him ?

‘ A. I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

‘ Q. What instance, in the natural world, did our Lord condescend to give Nicodemus that was above his power to explain, to lessen his surprize at things being so, that were spiritual ?

‘ A. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

‘ Q. When Nicodemus continued to express his wonder, what did our Lord farther say unto him ?

‘ A. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven.

‘ Q. What was the intimation given to Nicodemus by our Lord of what he himself should one day suffer; and what did he declare concerning those that should hereafter believe on him ?

‘ A. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life.

‘ Q. Was Nicodemus assured by our Lord that it was God’s

love to the human race that was the cause of his coming into the world; and that with the merciful intention of saving it?

‘*A.* God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved.

‘*Q.* Did our Lord say wherein would lie the guilt of the wicked and unbelieving part of mankind?

‘*A.* This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

‘*Q.* What said our Lord concerning those persons who came to him with good intentions, and with a sincere desire to be instructed?

‘*A.* He that doeth truth cometh to the light, that his deeds might be made manifest, that they are wrought in God.

‘*Q.* What was the answer our Lord gave unto the woman of Samaria, when she asked him if he was greater than their father Jacob, which gave them the well at which he sat?

‘*A.* Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

‘*Q.* What was part of the reply which our Lord made unto the woman of Samaria, when she told him that their fathers worshipped in this mountain; whilst the Jews say that in Jerusalem is the place where men ought to worship?

‘*A.* The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in spirit and in truth.

‘*Q.* When the woman of Samaria told Jesus that the Messiah was expected, which was called Christ, what said he unto her?

‘*A.* I that speak unto thee am he.

‘*Q.* When the disciples (who had left our Lord) returned and requested him to take some refreshment, what was his reply?

‘*A.* I have meat to eat that ye know not of. My meat is to do the will of him that sent me, and to finish his work.’

It is pity the author should have been induced to add a couple of poems at the end of his work, as they are far from giving an advantageous idea of his talent for compositions in verse. We hope he will omit them, should his book appear in a second edition.

*A School*

*A School for Greybeards; or, the Mourning Bride: a Comedy, in Five Acts. As performed at the Theatre-Royal, Drury-Lane. By Mrs. Cowley. 8vo. 1s. 6d. Robinsons.*

WE have, at different times, given accounts of Mrs. Cowley's dramatic productions. This 'wren, the youngest of the nine,' does not greatly differ from her sisters. The same easy, sprightly dialogue, the quick succession of different persons, engage the imagination, and supply the place of more regular plots, interesting situations, and uncommon characters.

Mrs. Cowley acknowledges that the principal part of the plot is taken from an old play; but the scene is transferred from London to Portugal, and the whole so much altered, that the idea only remains. We have not looked at Mr. Behn's comedy; but it seems to have required some ingenuity to have made a play from the materials. Don Henry, contracted to Antonia, kills his antagonist in a duel, and escapes. Don Gasper, 'a greybeard,' pays his addresses to Antonia, forges a letter, containing the death of Don Henry, and buys his pardon, which he purposes to keep secret, lest any other person should procure it. In the interval, on the day of the marriage, Don Henry appears; and the story is unfolded with an address which shows the author to be well acquainted with the business of the stage. He introduces himself to Gasper as Julio, his nephew, whom he had never seen. This is probable; but it is not so, that Gasper should not know his rival, or that Antonia should be only struck with a resemblance between him and Henry, without recognizing him. There seems, at the first opening, that nothing stands in his way but the want of a pardon. He might have claimed his mistress, and urged his prior contract; for, at last, his pardon appears to be owing to the royal clemency. In short, there is not even an artificial intricacy in the plot, to excite the attention, and render the play, on that account, interesting in its conduct. In the progress, the event appears still more easy: as Julio, he is told by Gasper, that Henry's pardon is procured. Every impediment is now removed; but Gasper is sent out of the way, the space between two acts intervenes, a long conversation between the two Greybeards, and Henry has not yet escaped with Antonia, which was the professed purpose of the contrivance. They are intercepted by Gasper, for no other reason than to add some scenes to the play, already sufficiently long.

In short, much of this confusion arises from the alteration respecting the marriage. The ceremony, at first, was supposed to be over between Antonia and Gasper; but this appeared



improbable, and it was changed to a contract only. In that state the objections were lessened, but they are not removed.

The second plot, with the *innocent* coquetry of Seraphina, the attachment of Viola and Sebastian, is pleasant, and well conducted; yet we would not advise every young woman, every wife of 'a Greybeard,' to trust herself with a young man, at night, in a garden, on the credit of a few fine sentiments. We can trust much to female virtue, and think highly of it; but there are moments when the most firm resolves will fail, and prudence should have hinted that these moments are to be avoided. Let us quote, on this occasion, the words of a lady, whose work we have read with pleasure. 'The frequency of those who fall, but too plainly evinces the imprudence of the trial, which to tempt is folly the most dangerous, and which not to fear, is unpardonable presumption.'

Mrs. Cowley was accused, on the first night of representation, of indecent expressions. In her Preface she contends very properly for the liberty of an author to suit the language to the character; but she has restored every passage objected to, and we can truly say, that to the plain, simple, and obvious meaning of the words, we cannot see the slightest objection. Her lovers talk with a warmth that is somewhat more reprehensible. We have preserved the following scene as a specimen of this kind, yet it is one of the best in the play. Henry is reclined on a bank, seemingly asleep, and in such a situation as not to be seen immediately.

'Enter Antonia and Clara.

'*Cl.* This is the strangest whim! seeking shades and solitude, instead of company and mirth. What will Don Gasper say?

'*Ant.* Oh name him not; the arrival of the young stranger his nephew, has renewed all my miseries. But here my sorrows have a short cessation. Oh, how those lonely shades will sooth my sadness! Each day I'll seek the soft recess, and opening all the treasures of remembrance, live on my Henry's image.

'*Cl.* Come, come, that's a sort of image-worship we don't allow. It would be more catholic to live in lonely shades with himself. "*This soft recess*" would be at least more *poetical*, my dear, with a handsome young man in it, even tho' he should be uncivilly asleep. (*Pointing to Henry.*)

'*Ant.* (*Not regarding her.*) Oh, I'll call back each sacred hour which blest our wedded souls; trace each fond scene that chasten'd love made pure, and in the dear review, forget that I'm a wretch.

'*Cl.* Ay, do forget it pray, and look behind those shrubs—there's a youth as much like Don Henry, as ever one impudent rogue was like another.

'*Ant.*

\* *Ant.* Hah! 'tis Don Julio—let us retire before he wakes. And yet—Oh Clara! I could wish his sleep lengthen'd to eternity; and myself immortal to stand thus and gaze on him!

\* *Cl.* One might almost fancy it Don Henry himself; only unhappily 'tis not the custom for people to leave their family mansions in the church-yard, to repose on violets for their mistresses to gaze on them.

\* *Ant.* The resemblance is stronger now he sleeps. When awake, this stranger has a scorn—a severity in his eye—something that made me fear; but Henry's eye talk'd only love! Oh, I have seen a volume in a single glance;—one look has said, what eloquence and learning might try to imitate in vain.

[ *Sings.* ]

\* Sweet rosy sleep! Oh do not fly,  
Bind thy soft fillet on his eye,  
That o'er each grace my own may rove,  
And feast my hapless, joyless love!  
For when he lifts those shading lids,  
His chilling glance such bliss forbids—  
Then rosy sleep oh do not fly,  
But bind thy fillet on his eye!

\* *Cl.* I say on the contrary open your eyes! Who knows but they may by this time have acquired a softer expression?

\* *Ant.* Fie, Clara! let us go this instant—you will surely wake him. (*going hastily.*) [ *Exit Clara.* ]

\* *Henry.* (*starting up.*) Yes, he is awakened indeed! Oh my Antonia, turn! Turn sweet traitress, and look upon the man you've injured!

\* *Ant.* (*shrieking.*) Oh, I shall sink! What art thou? Is Henry then alive in Julio? Oh tell me whilst I yet can breathe—Say, art thou both, or nothing?

\* *Henry.* Convince thyself. (*embracing her.*) Oh, my Antonia!

\* *Ant.* No! 'tis not air—my arms return not empty to my bosom, but meet a solid treasure!

\* *Henry.* A treasure you have lightly priz'd.

\* *Ant.* Alas, my Henry, I believ'd thee dead! Oh let me touch thee yet again! (*taking his hand.*) These veins are warm with life! health blushes on thy cheeks; and this soft pressure darts through my nerves, and is new life to me. Oh my Henry! it is—it is thyself!

In the first copy of the play, Gasper seems to have been called Don Philip. The name still occurs in p. 31; and frequently in p. 42: it creates some confusion, and the error should be corrected. We may also observe, that the acts are not properly divided. In general, there is some interval supposed to elapse between each act: in this play, the business sometimes proceeds without any interruption; and, in one place, the same time cannot be consistently allowed to two parties.—On the whole, this is a pleasing comedy: it attracts in spite of faults; and sets all critic rules at defiance, by showing that they are not essential to our entertainment.

*He would be a Soldier. A Comedy, in Five Acts. As performed at the Theatre-Royal, Covent-Garden. Written by Frederick Pilon. 8vo. 1s. 6d. Robinsons.*

**T**HIS play is chiefly grounded on an event not new to our stage. Colonel Talbot leaves his son, whose birth was concealed because the marriage was clandestine, to the care of Wilkins, from whom he eloped at twelve years of age, in consequence of an ardent passion for a military life. In fact, 'he would be a soldier.' The colonel went to India; and, in his absence, heard nothing of his son. On his return, Wilkins, at the instigation of his wife, introduces his own son to the colonel, as the person committed to his care. This incident, under a different direction, is introduced in miss Lee's comedy, with good success. It is too meagre for a principal plot, though it succeeds as an episode; and perhaps would have made a very proper subject for a farce, as it would then have admitted of that kind of humour which the delicacy of comedy should reject. Mr. Pilon found that it would not alone fill the scene; and has added two episodes, which are neither interesting or entertaining. Colonel Talbot brings with him, from India, captain Crevelt, a young man of great merit, who, at the age of twenty-three, had arisen from the ranks to the command of a company. The vulgar impertinence of Caleb is well contrasted with the spirited dignity and refined decorum of the manners of Crevelt; and colonel Talbot, who possesses the acute sensibility of the man of fashion and education, feels severely the disadvantages of his own son. As may be expected, Crevelt at last appears to be the real son of colonel Talbot, who had followed a serjeant of the same name to India, when he believed himself to be the offspring of Wilkins. The catastrophe is unfolded with some address; but the conclusion is 'lame and impotent,' without spirit or interest. The language of this play is very unequal, and scarcely ever rises to elegance, though, as a dramatic representation, it is not without its merit.

We shall select a short specimen, from the contrast which we mentioned, which is not only well conducted, but may be easily separated from the rest.

*'Enter Caleb, in Regimentals.*

*'Ca.* Here I am, father, in full feather,

*'Col.* What, sir, is your dancing master gone already?

*'Ca.* Bless your heart! no master of any kind for me to-day; I never put on a new suit of clothes in my life that I did not make holiday.

*'Man, (aside to Col.)* We had better, I think, in some degree, give way to him: you cannot expect immediately to reform manners so long confirmed by habit.

*Col.*



\* *Cal. (aside.)* I believe you're right, so I'll try what effect indulgence may have on him. Well, it shall be as you wou'd have it; this day shall be devoted to pleasure and amusement: Crevelt, give me leave to introduce you to my son.

\* *Crev.* I don't know any circumstance of my life affects me more than the high honour I now enjoy. [*Introducing himself.*]

\* *Ca.* Why, look ye, young man, as my father desires it, I'll shake hands with you with all my heart: but I wou'd not make so free with every old soldier's son.

\* *Col.* How dare you, sir, insult a man of his merit with language so gross?

\* *Ca.* Why, isn't he an old soldier's son?—pretty company truly to introduce me to!

\* *Crev.* The humility of my birth I acknowledge, but must tell you, this is the first time it ever brought a blush into my cheek—I am choaked with rage—Unused to insult, I cannot receive it without indignation, even from the son of colonel Talbot!

\* *Col.* I insist upon your asking that gentleman's pardon.

\* *Ca.* Why, is he a gentleman?

\* *Col.* A man of his worth, his honour and abilities, is a gentleman, though sprung in the lowest vale of society.

\* *Ca.* Nay, if you say he's a gentleman, I ask his pardon with all my heart; nothing so common now-a-days as one gentleman's asking pardon of another; it makes up a quarrel in a trice.

Again,

\* *Ca. (strutting about.)* So then, I am to be disinherited after all, and for an old soldier's son too!

\* *Crev.* What's that you say, sir?

\* *Ca.* Say, sir!—Damme! he looks so fierce, I do'nt know what to say to him—these old soldier's sons are so used to cutting of throats, it's the devil to quarrel with them.

\* *Man.* I am ashamed of you, cousin—If you proceed in this manner you must be lock'd up from all society.

\* *Ca.* I'll beg his pardon again: I know that's all he wants.

\* *Crev.* I'll spare you, sir, the mortification of descending to so humiliating an act; in respect to your father, I overlook every thing you have hitherto said—I now coolly behold all that had pass through a different medium; and rather feel for a youth, who, from his prospect of immense wealth, has been perhaps from his childhood surrounded with sycophants, who never let him know what it was to be acquainted with himself, and persuaded him into an opinion, that wealth supplies the absence of every accomplishment and virtue.

\* *Ca.* I don't rightly understand you, captain; but I fancy, (only you mince the matter), that you meant to say I was much better fed than taught—Well, no matter—Are we good friends again?

\* *Crev.* Very good!

\* *Ca.*

'Ca. Then give me your hand. (*aside*). He, he, he! I can't help laughing, after all, to think of such a fellow's being a gentleman—But I say, captain, they tell me you are a devil of a fellow for fighting: now, do you see me, as I am an officer as well as yourself, I'd be glad to know how you generally found yourself before you went into the field of battle.

'Crev. Much as I do at present.

'Ca. What, no more frighten'd?

'Crev. No, sir.

'Ca. Come, come; no tricks upon travellers, captain; do you think I'm such a fool as to believe you?

'Crev. Sir!

'Ca. (*terrify'd*). Sir!—He looks at me like a tiger—I'll ask him no more questions—he has half fright'ned me out of my commission already—eh! (*looking out*). Ecod, yonder I see my father talking to two fine girls! I'll go have a peep at them; cousin Mandeville, good bye—captain your servant (*siffling a laugh*); a gentleman truly! What a fine thing it is to be born one—it saves a world of trouble in learning.'

## FOREIGN LITERARY INTELLIGENCE.

(Continued from p. 66.)

**T**HERE is an author on the continent whom we have not yet been able to introduce to our readers—M. Bailly. He has chiefly distinguished himself by astronomical and geographical descriptions of this globe, and enquiries into the state of its inhabitants, in periods previous to tradition. His writings are ingenious, sometimes fanciful, but always entertaining and instructive. He occurs to us at present, in consequence of a memoir, read to the Academy of Inscriptions and Belles Lettres, on the Chronology of the Indians. Europeans are astonished at the great antiquity of Indian traditions; and are eager to despise the fables for their forward credulity, or to demonstrate the futility of their pretensions. M. Bailly takes neither step: he endeavours to reconcile the Indian and the European accounts.

The Indians divide the duration of the world into four ages: the first contains 1,728,000 years; the second 1,296,000; the third 864,000; the fourth is expected to last 432,000 years: it is the era of our present existence. In the first appearance, this Chronology will strike the reader as an absurdity; and M. Bailly, with the same opinion, recurred to its authority. It is contained in the Bagavadam, or the Divine History, which the translator, Maridas Poullé, declares is a sacred canonical work, of incontestable authority among the adorers of Vishnou.

The Bagavadam contains the institutes of their religion, the facts, and chronology of their history. The facts and the institutes are mixed with the most absurd fables; but this seems rather

ther to support their antiquity ; for fables contain the wisdom of the early ages of every country, and every early record of India carries this mark of a remote origin. This work is composed of detached pieces of different ages ; they are the instructions of successive patriarchs. The first lessons are short, for when writing is difficult, books increase but slowly. There are some details, however, in this divine history, which seem authentic. The two first ages contain but few facts, and a few absurd fables ; but the third is filled by seventy-eight successive generations, by the duration of two families of princes, whose collateral branches are pursued with equal exactness. The facts are very simple ; and if they are supposed to be false, the national vanity can gain but little. There is sometimes a slight confusion, but it is surprising that there is no more ; and our author thinks that this confusion is a proof of the authenticity of these dynasties : fiction would have been more exact. In the fourth age the sums of the years are counted ; and this period extends from the three thousand one hundred and second year before the Christian era, to about A. D. 1530 ; from this time, the æra of the permanent establishment of the Moguls in India, no reckoning has been kept, because they are under a complete subjection. The astronomical tables of the Bramins inform us, that we are now in the four thousand eight hundred and eighty-eighth year of this æra. There is something imposing in this high antiquity ; and we are apt to believe a narration properly connected. M. Bailly seems to think that when we read the annals of a nation in its own language, equity requires us to consider them as the evidence of witnesses, who have written what they have seen ; nor can we accuse any chronology of error, except when it contradicts one that is well established and allowed.

The latter part of the Chronology of the Bagavadam does not contradict the knowledge we have of past ages. There is sufficient room for these 4888 years, in our reckoning of the time elapsed from the creation of the world. Whatever may be the duration of this fourth period, its bounds are at present very reasonable. This seems to be true ; and the former are very probably false, or a new measure of time was introduced between the third and the fourth period. The third æra is distinguished by the description of successive generations, and connected details. It certainly relates to times when the events were better known, and the remembrance of them more carefully preserved.

This new mode of reckoning is not hypothetical. The Bagavadam tells us that 360 years of men make a divine year. It is probable then, that by years they meant days only ; for if they had been really years, the epithet would have been added. The Indian year is the lunar one, and consists of 354 days ; and they have reductions and corrections to bring their nominal 360 to this lower number. Another support of the author's opinion is, that, in the third period, they reckon seventy-eight generations,  
very



very near its number of divine years, if we allow, as usual, thirty years to a generation. The fourth age consists of real solar years, ascertained by events, and the sum of the third age reduced in the way mentioned, added to the real years of the fourth age, will amount to 7287 years; a period not beyond the computations of many judicious chronologers: the two first ages are, in this way, supposed to be entirely fabulous.

The Persians have the same epochs, the same duration, and the same divisions. They have also a fabulous period of 2000 years, without the support of facts. If this be allowed, their chronology amounts to a period of 5500 years before the Christian æra. This is the date assigned also by Josephus, from the Jewish records, and by the Egyptian chronicle, properly reduced in the manner pointed out in the histories of Egypt.

The astronomical tables of India are also established on an epoch, placed in the year 3102 before Christ, the commencement of the fourth æra. M. Bailly tells us, if we compare by our tables the longitudes of the sun and moon for that instant, they are found to be exact, and of course that the fourth is a true period. The Indians, therefore, at that time, subsisted as a people, and possessed the knowledge of astronomy as a science. Some other astronomical arguments are added, which we omit, because they seem not to be so well founded. It may be useful, however, to observe, that our author tells us, in the Indian language, the same word signifies a year, a month, and a day.

The chronology of the Indians then appears to M. Bailly to be an authentic monument. No nation has a history which contains such connected details, which rises to such high antiquity, and whose antiquity, properly considered, is so well established. This, he thinks, they owe to their indolence and cowardice. Yielding to every conqueror, they have never been exterminated. Submitting, in peace, they have preserved their customs and manners, their knowledge and their pursuits. Contented in themselves, indifferent to the manners and the sciences of strangers, their ages have rolled on with little variety, and they are well fitted for—chronologers.

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Among the societies on the continent little known, but of increasing reputation, is the Oeconomical Society at Madrid. The Spanish nation is emerging from its indolence: they are becoming good chemists, good philosophers, good physicians, and good patriots. The Oeconomical Society is a truly patriotic institution; and we shall give a short account of their last programme. The Society proposes, for the first distribution of the prizes in 1787, on the day of saint Isidore, to reward with a prize of 2250 rials (a rial at Madrid is equal in value to about 6d.), the best memoir on the following question: 'What is the true Spirit of a Legislation favourable to Agriculture, Industry, Arts, and the Commerce of a great Kingdom?' The author is expected to apply his opinions to the different possessions of

Spain, considered with relation to their different climates, productions, and the manners of their inhabitants. Foreigners are admitted among the candidates; and the dissertations may be written either in Spanish, French, English, Portuguese, or Latin.

The prize of 1500 rials, left by R. P. Pedro de Torres, the object of which was to assign the causes that favour the multiplication of caterpillars, not having been adjudged, the Society have substituted for it a prize of 2000 rials, and a medal of gold, four ounces in weight, for a memoir, in which the author must establish, by incontestible authorities, the æra when mules 'were first employed in Europe in Labour, that in which this Custom was introduced into Spain, the Time when it was most common, and the Influence which it has had on Crops and on Population.' The memoir must be divided into four parts; in the first the author is expected to enquire, 1st, how the earth was cultivated before the introduction of mules: 2. whether oxen were employed, and, if so, how they were fed, in places where at present there are no pastures; 3. by what means the pastures were renewed; 4. the advantages and disadvantages which would ensue to the kingdom if oxen were employed in labour. In the second part, if the author proves that oxen are neither to be admitted or rejected generally, he is expected to point out the nature of the grounds best adapted to them, and that of the soil, where mules may most advantageously be employed. In the third part, the author is expected to point out the real state of the commerce between Spain and France relating to mules, and the advantages which are drawn from that commerce: 2. he must examine what benefits Spain can draw from a similar commerce, with oxen. In the fourth part, he will compare the respective advantages of mules and oxen, considered relatively to their propagation, their nourishment, their diseases, the length of their lives, and their use after death. These memoirs must be addressed, with the usual forms, to D. Polycarpe, Saenz de Texada Hermoso, secretary to the Society.

With respect to the prize which is to be distributed on saint Charles's day of the same year, the Society proposes a gold medal of four ounces for a dissertation which shall show, in the most satisfactory manner, the prejudice which the perpetual intail of a funded debt will bring on a kingdom; and which will point out the best means to check and repair this misfortune most conveniently, without producing greater evils. Memoirs will be received till the end of August.

As an introduction to Spanish literature, we shall content ourselves with announcing two great works, and explaining, in some degree, their objects and contents: the one is materials for an interesting part of their national history; the other, an attempt to complete the Spanish Flora.

For near seven years a society of learned Spaniards have been collecting the chronicles relating to the history of Castile, from  
Alonzo

Alonzo VIII. in the year 1126, to the union of the two great monarchies in 1492, a period of 366 years. These chronicles have either remained in manuscript, in the archives of great families, or have been partially published, with particular, and sometimes interested views. The publications are now very scarce; and not valuable. Many faults have occurred from the inattention of transcribers, and some perhaps from worse motives. The design of this publication is not new: it has been already undertaken, but again neglected. In this attempt, the best copies are chosen, collated with great care, enriched with what occurs in other papers, on good authorities, and explained by the writings of cotemporary authors. They are published in quarto; the print and paper are beautiful: the Spanish national works are generally executed with uncommon care. Where the author's orthography is uniform, it is continued; where it varies, it is brought as near as possible to the present state. The chronicles already published relate to Juan I. and II. Don Alonzo VIII. D. Pedro, D. Henri II. and III. of Castile. The chronicle of D. Pedro Nigno, relating to two voyages, undertaken by the command of Henri III. on the Mediterranean and Atlantic, are peculiarly interesting, and have been hitherto very little known.

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We may just observe, that the eleventh volume of instructive and curious memoirs 'on Agriculture, Commerce, Industry, Oeconomy, and Experimental Chemistry,' is begun. The first piece is by D. Michel Jérôme Suarez, on Experimental Chemistry: the author treats of all kinds of earthen-ware and porcelains, particularly *on those manufactured in England*. He explains, with some success, the nature of the composition; but has not succeeded equally well with the glazings. It is this part which is now brought almost to perfection in this kingdom.

The Spanish Flora occurs to us at present, in consequence of the recent publication of the fifth and sixth volumes. The work was originally undertaken by D. Joseph Quer, and his name is continued at the head of these volumes. Since his death it is assigned, we find, to Don Cazimir Gomes de Ortega. Quer was a judicious botanist, and an able physician: to him we owe the introduction of some new remedies, which have been occasionally useful; but what sullies his fame, as the historian of the Spanish Flora, is his attachment to Tournefort, and his outrageous enmity to Linnæus. Ortega has followed the alphabetic plan, and the system of the French naturalist, to give the work the necessary uniformity, but has added the trivial names from Linnæus, the synonyms of C. Bauhine, and many others. We perceive that the descriptions are extensive, and the medical properties numerous, but seldom, except in the case of the *uva ursi*, introduced by Quer, taken from modern authors. The fox-glove, for instance, is recommended in epilepsy and schrophula, from Hulse and Parkinson; the *gratiola*, from Lobel and Boulduc. The species are very numerous, but varieties are too often



often admitted into the same rank. The engravings are indifferent, and the plates represent chiefly common plants. The mucizonia is almost the only uncommon plant, but of this Ortega published a separate account in 1772.

We cannot conclude a botanical subject, though we mean not to infringe the articles of the Union, by considering Scotland as a foreign kingdom; but since we cannot find a fitter place, we shall conclude with shortly mentioning the death of Dr. Hope, late professor of botany at Edinburgh. He established the present botanical garden in that university; and, by an unwearied industry, with perpetual attention, he brought it, in a few years, to great perfection. Though he had not particularly cultivated this science in his early youth, he became a skilful and well-informed botanist. He was eager in the pursuit, and anxious to inspire others with the same ardour. He first introduced the Linnæan system into Scotland, for his predecessor taught that of Tournefort. He had made large collections for a Flora Scotica, which he generously communicated to Mr. Lightfoot; and had made some considerable advances, part of which lie before us, in improving the natural method of arrangement. He was modest, humble, and diffident; but actively benevolent, and cheerfully communicative. Many have attained a more extensive reputation, but few have better deserved it.

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*Dissertatio Botanica de Sida. Secunda Dissertatio Botanica, de Malva Serra, Malope, Lavatera Althæa, Alcea, & Malacra. Auctore A. J. Cavanilles. Hispano, Valentino, Paris. F. Didot & Jombert.*

AS we have related the substance of the abbé's memoir, read before the Royal Academy of Sciences at Paris, we shall conclude the subject by some account of his two Dissertations. They are, in other respects, botanical works of great importance. The first was published in the beginning of the year 1785, the second in 1786. The sida abutilon of Linnæus, is the althæa Theophrasti, flore luteo (C. Bauhin), an inhabitant of both the Indies; but the abbé takes a larger scope. He examines all the species of sida, and mentions some of the varieties. He corrects the specific characters; and, in his Mantissa, published in the second Dissertation, adds to them a number of species. At the end of this Supplement he describes five new species of sida, one of which has a capsule, containing five seeds, which makes a new rank among the numerous species of this genus.

The second Dissertation is a continuation of the malvaceous plants; and we find eighty plants of this family, and two others from the pentandria. He purposes to examine all the monadelphia, to correct the characters of the genera already known, to make new ones, and to add all the new species which he can procure. He draws his own figures; and the accuracy with which those in the Dissertations before us are executed (twenty-three

three in number), show that he is well fitted for this part of his task.

The abbé begins with the mallows, and describes forty-eight species, of which twenty-four are new ones. He admits, with Linnæus, the principal generic character, drawn from the capsules disposed annularly, and from the exterior calyx, commonly composed of three folioles; but our author first observed, that, among the mallows, there were some whose fruit was composed of bilocular capsules. The herbaria of Jussieu, la Mark, Thouin, Dombey, Sonnerat, and Commerfon, have greatly assisted him; but he has himself cultivated many species.

Our author next proceeds to a new genus, called *serra*, from a Spanish botanist. It contains but one species, for which he is indebted to sir Joseph Banks. This genus the abbé considers as a link between the mallows and the cotton-tree, but different from both: for, first, it has a double calyx, not deciduous, the external one composed of three large leaves; the internal one very small, of a single leaf, in five divisions; secondly, a malvaceous corolla; thirdly, a single germ, terminating in a style, with five curved stigmata; fourthly, a tube which covers the germ, and supports on its upper part ten short stamina, and as many kidney-shaped antheræ; fifthly, between the base of this tube and the calyx, it has four or five little membranes; sixthly, an oval fruit containing ten oval seeds. The author could not determine whether it was a single capsule, with five divisions, though he leans to this opinion.

The *malope*, the third genus, distinct from the *malva* by its capsules being raised up into a head, is enriched with two new species, characterized with care.

The fourth genus, *lavatera*, contains ten species, which the author has successively examined and determined.

In the next genus, styled *althæa*, M. Cavanilles has united the *althæa* and *alcea* of Linnæus, because the fruit is the same in both; and that part of the character derived from the division of the exterior calyx, will not distinguish them, since it frequently varies in each genus. Linnæus knew but of two species of *althæa*, and four of *alcea*. Our author has described ten.

The last genus of malvaceous plants described by M. Cavanilles, is the *malacra*, and it contains three species. He corrects an error of Linnæus, who had said that this genus had but five stigmata: the abbé always found ten, with five capsules. He also corrects the character of the calyx, since, in two species, besides the common calyx, each flower has two others.

The next genus has no connection with the malvaceous plants: it is a new one, perfectly distinct, and connected with the *solanums*. He calls it *Triguera*, from his friend D. Candi de Marie Trigueros, a Spanish botanist. It contains two species, each of which are indigenous in Spain. It has a calyx, with five divisions; a corolla, bent at its border, and divided into five lobes,

lobes, almost round; five stamina, inserted into a denticulated membrane, which surrounds, and sometimes covers the germ, as many sagittated antheræ, leaning towards each other, to form a cone; the superior germ is bilobated, and surmounted by a style, terminated by a stigma; the germ is quadrilocular, containing two offeous seeds, stuck with points, and in each seed is an almond.

The abbé announces a third dissertation on malvaceous plants, which is to contain eight genera. Six are new ones, for which he is indebted to the herbary of Commerçon. He gives the generic character of each, and, under the dombeya, points out a mistake in Linnæus' description of pentapete phœnicea. M. Heritier, in a new work, entitled, '*Stirpes novæ Descriptionibus, & Iconibus illustratæ*,' which we have not been able to procure, has also a genus of dombeya. We fear the custom of giving names to plants, taken from those of botanists, may produce some confusion. In this instance, M. Heritier's dombeya is of the class didynamia, and cannot be the same with M. Cavanilles'. We are sorry to add, that the declining health of M. Dombey, occasioned by great fatigue, and ten years residence in Peru, will prevent him from publishing his discoveries. Those in the botanical department are intrusted to M. Heritier.

## MONTHLY CATALOGUE.

## P O L I T I C A L.

*The Principles of British Policy, contrasted with a French Alliance,*  
8vo. 1s. 6d. Debrett.

**T**HIS pamphlet consists of Five Letters, under the signature of a Whig Member of Parliament to a Country Gentleman. The author professes to regard the treaty with France as infinitely more a question of politics than of commerce; but without examining the justness of this remark, as of no great importance, we shall proceed to consider his sentiments, which, we must acknowledge, are a little extraordinary. His proposition, he tells us, is this, viz. 'that our political interests were never more opposite to those of France than they are now; that her views have constantly been directed against the common liberties of mankind; that her inclination to annihilate our importance in the scale of nations, was never more manifest; that our differences take their source from no cause which can admit of mutual accommodation; and are, therefore, unfit objects for a treaty of commerce, in which we cannot safely engage with France, until she gives some solid security that she will disturb the peace of Europe no more.' What the author means by *differences*, when not one, so far as we know, subsists at present between the two nations, we are at a loss to determine; and

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we must likewise leave himself to explain what *solid security* he would require for the pacific disposition of France through all future times. Will he insist that she shall immediately burn all her ships of war, abolish the use of every military weapon in the kingdom, and rase all her fortifications to the ground? These are, indeed, very harsh requisitions; yet so positive is the author with respect to them, that he informs us, 'he is against the proposed alliance (as he chooses to call it) because it is incapable of being adjusted without her giving any (some) such security to Europe.' This doctrine is certainly too absurd to merit refutation; but it cannot be more erroneous than the observation immediately subjoined: 'And I am also against it, because we tie up our hands, and render it wholly out of our power to oppose her, whenever she feels an inclination to renew her old schemes of dominion.' How, in the name of common sense, we would ask this extraordinary politician, do we tie up our hands? If he will have them to be tied, it is only in his own imagination.

The approbation of the manufacturers is justly considered as a strong presumptive argument that the treaty will prove advantageous to this country; but this author, very wisely for his own purpose, will not admit their sentiments to be of any authority in this point. He goes so far as to affirm, that the more they like it, the more jealous should he be of its effects; for in that proportion it will engage their powerful interest on the side of France, whenever she returns to the prosecution of her dangerous projects. But where will be the necessity for the interest of our manufacturers in favour of France, if, as we have been already told, 'we have tied up our hands, and render it wholly out of our power to oppose her?'

Pursuing the same train of thought, the author asks, concerning France, 'Does the reduction of her army, formerly her greatest care and pride,—does the annihilation of almost every establishment by which she can save a shilling, and the rigid application of all her resources to her marine, indicate any views of particular amity towards England?' The author here evidently confounds the dictates of good policy with those of intemperate ambition. He makes no allowance either for the great revolution which has happened in the system of nations, or for the superior knowlege, in modern times, of the advantages arising from extended commerce. The very same arguments by which he would convince us of the insidious designs of France, are equally applicable to the conduct of the British administration at present. We have reduced our army, we are increasing our navy, and every effort is exerted for augmenting the resources of the state. The arguments advanced by this author, therefore, to prove hostility in the designs of France, are so far from being decisive, that they betray the most unwarrantable prejudice, and never can justify, in any degree, the

the inference which he draws, that, in the framing of the present treaty, those who hold the reins of the British government are the dupes of that nation.

This author is extremely inconsistent, as well as absurd, in many of his principles. At one time he entertains the idea of a very precarious peace; and, at another, prognosticates the certainty of a perpetual and uninterrupted commercial intercourse between those two nations. He carries this notion so far as to affirm, that all the trade of Great Britain will be monopolized by France; and that there must consequently be an end to all our connections, commercial as well as political, with other states. It seems as if this author had never heard one syllable of the other commercial treaties in agitation; or perhaps he anticipates the fatal epoch conceived in his own imagination, when France shall, in the lust of universal dominion, have swallowed up all other nations.

It would be wearying the patience both of our readers and ourselves to pursue any farther the extravagant reveries suggested by the author of this pamphlet. We shall, therefore, dismiss him with a hint, to be careful of reflecting disgrace on the understanding of the nation, by assuming, in future, the specious title of a Member of Parliament.

*Observations on the Agricultural and Political Tendency of the Commercial Treaty.* 8vo. 15. Debrett.

The opponents of the commercial treaty have, for the most part, founded their arguments upon some pernicious effects, which they endeavour to shew it will produce on various manufactures in this country; but the champion now before us takes his station on more extended ground, and represents it as irreconcilable not only with the commercial, but the agricultural interests of Great Britain. He delivers his sentiments in a proposition, like the author of the pamphlet immediately preceding, whom indeed he resembles so much both in manner and principles, that we strongly suspect him to be the same person with the aforesaid Whig Member of Parliament. He sets out with observing, that the commercial treaty is incompatible with the long-established principles of national policy; by which he means nothing more than the jealousy which has long subsisted between the two kingdoms. Admitting the existence of mutual jealousy, and even animosity, to be an undeniable fact, yet both reason and religion disclaim the idea that national, any more than personal feuds, should be rendered perpetual; and, before the author so confidently affirmed that France has invariably discovered, towards this country, a disposition neither to be subdued by force, nor conciliated by kindness, he ought certainly to have shown in what instances we have ever endeavoured to gain her affection by that means. The basis upon which this author affects to rest his illiberal policy, is the safety of the nation; but the safety of the nation cannot suffer the

smallest diminution by the commercial treaty; and our national strength will be greatly increased, by the additional resources of wealth and population, which will be the natural result of extended commerce.

The hackneyed and groundless idea that our trade with Spain and Portugal must be deeply affected, if not entirely ruined, by the present treaty, is another favourite subject of the most ominous apprehensions to the author of this pamphlet, who, not satisfied with raising in the imagination clouds and storms of adversity, endeavours to impress his readers with the dismal prospect which he paints as the probable result even of extreme good fortune.

‘ Let me suppose, says he, what the commercial interest are taught sanguinely to expect, that the demand for our manufactures will be increased beyond measure—Let me then ask whether more hands must not necessarily be employed in them, and whence this demand for more hands is to be supplied? There must necessarily in every country be a point beyond which the mercantile or manufactural (if I may use the term) system in sound policy ought not to be extended.—Whether we have already attained that point, or whether the expected increase of commerce is likely to carry us beyond it, are questions difficult, but absolutely necessary to be answered before we engage too far.—The landed proprietor will do well to consider whether the villages are at this time as populous as the interests of agriculture require; and whether additional temptations may not seduce the husbandman from the field to the manufactory; whether he might not sacrifice his natural prejudice to his own employment to the prospect of higher wages and greater gains, and bring up to the loom the sons he intended for the plough?’

‘ If more hands will be necessary, I repeat, whence are they to be had? Our streets may swarm with idleness, but from idleness the manufacturer has nothing to expect: I again, therefore, intreat the attention of the landed proprietor—his fields must be abandoned—I appeal to the experience of the last war, when the necessities of the state drained the country towns of its most useful hands.’

As the author seems to put his questions in a very earnest manner, we shall add a few words in reply. Let him not entertain any apprehension about the depopulation of the country. Agriculture, commerce, and the arts, will never fail to give vigour to each other. Thousands of hands are every year ripening to increase the industry of the nation. Even the idleness which he mentions may be rendered subservient to this purpose; and with regard to the ruinous effects of war, no expedient can be more likely to act as a preventive, than that commercial treaty which is the object of this author’s animadversion and prejudice.



*Sentiments on the Interests of Great Britain. With Thoughts on the Politics of France, and on the Accession of the Elector of Hanover to the German League.* 8vo. 2s. Baldwin.

This author enters deep into the speculation of political alliances in general, which, besides examining with much ingenuity, he arranges into a system, adapted to the idea he entertains of the different interests of the several nations in Europe. After taking, likewise, a view of French politics, and affirming that universal dominion is the ultimate object of that nation, he proceeds to consider the tendency of the commercial treaty, at present the bugbear of some politicians, and yet generally acceptable to the kingdom. His sentiments on this subject being recapitulated in the conclusion, we shall, for the sake of brevity, exhibit them from that part of the pamphlet. He maintains, therefore, that our naval consequence is injured by increasing that of our natural enemies; that luxury is encouraged; the people corrupted and enervated; that we are deprived of the advantage of favouring by commerce, such nations as *are* our most natural, and *might be* our most powerful allies; and that we do more, we make enemies of them; and all this to prove our confidence in the feigned friendship of our greatest enemy, whose political perfidy is notorious to all the world.

Such are the accumulated charges produced by this author against the treaty in question. If even the half of them were founded in reality, such a part might be sufficient to justify an entire rejection of the proposed compact; but the fact is, that the whole is a series of misrepresentation. Our naval consequence, instead of being injured, will be increased, and that in a proportion equal at least to the exaggerated growth of the maritime power of our rivals. The encouragement of luxury is no necessary effect; but that of industry will be certain. We are not deprived of the advantage of favouring, by commerce, such nations as are our most natural allies; and, therefore, having given them no offence, we are in no danger of incurring their resentment. This author, like the other opponents of the present treaty, would represent it as a sacrifice of the national interests to the designs of a perfidious rival; but where is the article in the tariff that excludes the exercise of ministerial vigilance from the cabinet? If, happily, peace should be protracted, our resources for war will be increased by the accumulations of commerce; and when ungovernable ambition shall again involve us in that calamity, let us trust to Providence (not 'to the goddess Fortune,' the deity of this author), and our own national bravery, for protection.

There is one just remark amongst the Sentiments of this author, and therefore we shall specify it. It is, that when a war shall happen between Great Britain and France, it will be attended with pernicious consequences to the manufacturing part of our people, many of whom must necessarily be thrown out

of employment. But is it reasonable to argue against promoting public prosperity, because, in the course of human contingencies, it may sometimes meet with interruption?

The author is at no small pains to expose the whimsical perplexity which he thinks may arise from his majesty's acceding to the Germanic league, as elector of Hanover. But with regard to this, as well as his other political apprehensions, we wish this ingenious and sophistical writer to be perfectly at ease; for with whatever facility he may paint a ridiculous picture in his own imagination, let him depend upon it, that a sovereign fighting against himself in different characters, is an idea which will never be realized. Though we have the misfortune to differ from this author in almost every one of his Sentiments, we are ready to acknowledge that he has a rich fund of plausible argument, and discovers a degree of shrewdness that qualifies him for a champion in the field of political disputation. We cannot, however, bestow any praise on the correctness of his performance.

*A Short Vindication of the French Treaty.* 8vo. 1s. 6d. Stockdale.

This Vindication relates to the charges brought against the French treaty, in a pamphlet, entitled, 'A View of the Treaty of Commerce with France,' of which we gave an account in our last Review. In that pamphlet the author had asserted, that an advantageous trading intercourse with France is impracticable; and this assertion he rested upon the failure of two similar experiments made towards the end of the last century. It is certain that the different situation of this country at present, with an export of fifteen millions, and that in the last century with an export only of two millions, cannot be regarded in the light of cases so similar as to authorize the assertion above mentioned. But exclusive of this general remark, the writer of the Vindication observes, that the general trade and navigation of England from 1663 to 1688, comprehending a period of twenty-five years, during which time the intercourse with France was open (except the last seven years of Charles the Second), had actually increased, and not diminished. In support of this observation he states the average amount of goods exported from England to other countries, in the years 1663, 1669, and 1688; from which it appears, that the general trade and navigation of this country actually doubled between the first and the last of these periods. It is admitted, however, that the balance of the French trade was at that time against us to the amount of a million; but it ought likewise to be observed, that sir George Downing, in his report to the house of commons on this subject, in the year 1675, states, that the linen and silk manufactures imported from France amount to upwards of 800,000*l*. We hence find that, on account of the infant state of those manufactures in England at that time, the demand for the consumption constituted four-fifths of the balance; to which,

which, if we add the 100,000*l.* for paper, which was in the same predicament, it will be obvious, that no just argument can be drawn, from the unfavourable balance in 1675, against a commercial intercourse with France at the present period.

With regard to the prosperous state of our woollen trade, few arguments are necessary; for though the author of the 'View' affected to represent it as in the utmost danger of total ruin, he nevertheless, though perhaps inadvertently, acknowledged, upon the authority of the most intelligent persons, that it is ten times more valuable, taking it generally, than all the foreign trade put together; and that this augmentation of our home trade more than repays all our losses by foreign countries. When to this consideration we add the acknowledged superior quality of the British woollens, is there not the strongest reason to expect that this branch of manufacture will be greatly extended by opening a new channel of commerce?

The author of the 'View' laid much stress upon the difference in the price of labour in France and England; but the writer of the Vindication observes, that, though this difference were greater than it is, the operation of the treaty cannot be affected by it to the disadvantage of Great Britain. He admits that the low price of labour is an advantage in manufacture, but then it affords no temptation to artizans to emigrate; and as the price of labour is always regulated by the degree of demand for it, if the demand increases, which must happen upon the establishment of new, or the extension of old manufactures, the price of labour rises, and the expected advantage is lost.

It has been strongly insisted upon in this dispute, that the price of labour, and even the price of the material, are always decisive in establishing the superiority of manufactures; but the author of the Vindication maintains that nothing has less foundation in fact, experience, or reason. He observes that credit, capital, a quick circulation, knowlege—these form the soul, the vital principle of manufactures; and that all other circumstances, however beneficial they may be when put in motion, and invigorated by these, are, without them, totally inanimate and useless. Indeed this observation seems to be sufficiently confirmed by experience: for cheapness of labour, and of the material, are advantages which most other countries have possessed in a greater degree than England; but credit, capital, and knowlege must ever flourish most in a country where property is guarded by wholesome laws, and where the exertions of skill and industry are favoured by a mild and impartial administration,

A few other objections of less consequence are noticed by the author of the Vindication, but we presume we have said enough to give our readers an idea of the subject. The more closely we investigate the arguments produced against the treaty, we must candidly acknowledge that they seem to be founded more in misrepresentation or erroneous conception than in fact; and



such being the case, we should consider it as criminal to disseminate our opinion on a matter so important to the most essential interests of the nation.

*Historical and Political Remarks upon the Tariff of the Commercial Treaty.* 8vo. 2s. 6d. Cadell.

This pamphlet contains many general observations on commerce, previous as well as posterior to the revolution in the trading system of Europe, which took place at the treaty of Munster. It would neither afford information nor entertainment to our readers, to accompany the author in his detail, in which, though by no means minute, we cannot help thinking him unnecessarily diffuse, and frequently too remote from the particular object of his researches. As he appears, however, to be well informed, and writes with great moderation, we shall select one or two of his most pertinent observations relative to the tariff of the commercial treaty.

He is of opinion that it will admit of a doubt, whether the proposed rate of reduction of the duties on French brandies be sufficient to prevent smuggling; for even the duty of seven shillings the gallon is almost five hundred per cent. on the prime cost; and whether, by such an ineffectual reduction of the duties, the revenue will not sustain a considerable loss, without any adequate compensation or advantage to the public. That foreign brandies would admit of a yet farther reduction of the duty, to the advantage of the revenue, we cannot entertain any doubt; for there is reason to fear that a duty of seven shillings will continue to afford too great a temptation to smuggling. But this is a measure which may be easily adopted, and that without the assistance of our commercial negociator at Paris.

To those who are apprehensive lest the French woollens should supplant the British in our home market, the following information will be acceptable.

‘ Much has been said of the lowness of wages and the cheapness of materials in this branch of French manufacture, yet it is very demonstrable, that both their very fine cloths and their coarse woollens are as dear as in England. The best cloths of Sedan, Louviers, and Abbeville, sell at twenty shillings the English yard, and they are generally thought to be of a slighter texture and less durable than our superfines. At Auxerre, Samur Macon, Grenoble, Vienne, Arles, and many towns in the province of Orleans, coarse woollen serges are, for their quality, found to be higher priced than the same articles are with us: their second cloths also, which do not excel ours of twelve shillings the yard, either in the texture or the dressing, are sold at Vervins, Fontaine, Chalons, and other parts of Champagne, and about Poitiers, from fifteen to sixteen livres four sols the yard. At Romantin, indeed, in the generality of Orleans, there is a manufactory of white cloths, made with  
equal

equal proportions of Spanish and Berry wool, which is in high estimation, and from certain local advantages, sends out its goods better finished, and at a more reasonable price.'

This is followed by a curious instance, related by Lord Sheffield, of the preference given to our woollens before those of France. Our own observation authorizes us to affirm, that, at present, the French are unable to rival us in the article of woollen cloth. How long we shall retain this honourable distinction must depend on a variety of circumstances.

*The Necessity and Policy of the Commercial Treaty with France, &c. considered.* 8vo. 1s. 6d. Richardson.

The author of the present pamphlet founds the expediency of the treaty with France upon the diminution of trade which Great Britain has sustained by the separation of America, and the known inability of that country to pay an equivalent for its imports. This is, doubtless, an argument in favour of the project; but the conclusion of a profitable commercial treaty with so great a nation as France, stands in need of no additional circumstance to recommend its utility. With regard to the treaty in question, this author observes, that an attempt has been made to excite a clamour against that article which allows of the importation of cambrics into England under certain restrictions. This article, he remarks, only legalizes what is every day committed with impunity, and which cannot be prevented; for that every linen-draper's shop in England abounds with this commodity, imported in defiance of law; and that no more of it will be imported than would have been, had the prohibition continued; consequently that, without any injury to our own manufactures, the revenue will be benefited.

The author next observes, that an attempt has been made to spread an alarm among the woollen-manufacturers, as if their interests were sacrificed by the present treaty; but he observes with regard to this subject, that the woollen cloths of France, though considerably improved within this century, are yet very much inferior to our's. He admits that their scarlet and black are in high estimation, not for any superior excellence in those cloths, but for the beauty and firmness of their respective dyes; yet, high as they are in the esteem of all the world, that their sale, on account of their excessive dearness, is partial and inconsiderable.

The other parts of this pamphlet are occupied with remarks on the conduct of opposition. The author's observations have generally the appearance of much justice, and are delivered with temper; but we cannot say that they are distinguished by great force, and still less by elegance of composition.

*An Answer to the Complete Investigation of Mr. Eden's Treaty.* 8vo. 1s. Stockdale.

The 'Complete Investigation' being so nearly allied to the 'View of the Treaty of Commerce with France,' the principal arguments against that side of the question have already been an-

anticipated in our account of the 'Short Vindication.' Indeed so concise is the present Answer, that the author is silent with respect to the greater part of the Investigation. This neglect is of less consequence, as the investigator betrayed great prejudice, and the subject is otherwise elucidated; though we cannot approve the conduct of the author of the pamphlet under consideration, in laying before the public so inadequate an Answer to a production which, from its artful plausibility, merited a more full refutation.

*A Letter from a Manchester Manufacturer to the Right Honourable Charles James Fox, on his Political Opposition to the Commercial Treaty with France.* 8vo. 1s. Stockdale.

This Letter, which is dated from Manchester, relates to Mr. Fox's opposition to the commercial treaty with France. The manufacturer expresses much indignation at such conduct; and reproaches Mr. Fox by remarking, that the time has been, and very lately too, when he did not consider himself degraded, or his time misapplied, in listening to the suggestions of a commercial man.

*The Letters of an Englishman; in which the Principles and Conduct of the Rockingham Party, when in Administration, and Opposition, are freely and impartially displayed.* 8vo. 2s. 6d. Stockdale.

These Letters were originally printed in the Public Advertiser, and exhibit a view of the principles and conduct of the Rockingham party, when in administration, and opposition. In this epistolary collection, Mr. Hastings forms a principal object, concerning whom, on the state of India, the author affirms, 'that the party were not right, even by accident, in any one assertion they made.' He certainly adduces some very strong arguments in support of this proposition, as well as against the political conduct, in general, of those whom he describes; but though he entrenches himself amidst many stubborn facts, we cannot consider him as entirely an unprejudiced opponent.

*The Letters of a Friend to the Rockingham Party, and of an Englishman.* 8vo. 2s. Stockdale.

This collection presents us with strictures on the preceding article, by a Friend to the Rockingham Party, and the Englishman's Reply. We cannot acquit the *Friend* of partiality, any more than the Englishman of prejudice; but, of the two, we must ingenuously confess, that the champion last mentioned seems to have the better in point of argument.

*A Hint to the British Nation on the Violation of their Constitutional Rights.* 8vo. 1s. Debrett.

This pamphlet is occupied with a complaint from some military gentlemen in the East Indies, relative to the superiority of rank which his late majesty was pleased to confer on the officers of his own army over those of the East India company.

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This circumstance is held forth to be the more humiliating, as the officers of the militia in England, and the provincials in America, have lately been relieved from the same invidious distinction.

*The True Policy of Great Britain considered. By Sir Francis Blake, Bart. 8vo. 1s. Debrett.*

In a former pamphlet\*, sir Francis Blake declared himself of opinion, that Mr. Pitt's plan, relative to the discharge of the national debt, allowing for the contingent intervention of wars, can effect nothing better than 'to establish in this country a perpetuity of payment to the present amount;' and 'that the greater probability is, that it cannot by any means operate to prevent the ruin of this country.' In the present performance, this author proposes the total abolition of customs; that all the ports in Great Britain be made free; and that the whole revenue be collected by a pound rate, which will then raise as much at five, as is now produced at fifteen shillings. But these are not the only admonitions with which we are presented by sir Francis: he now insists vehemently on maintaining the homage of the British flag, and on distrusting all the advantages expected to result from the commercial treaty, at present so much the object of attention. He compares it to the Trojan horse, and conjures us to remember the fate of Troy. He likewise declaims very emphatically against corruption in government; but with regard to this subject, we must confess that his ideas seem to be involved in obscurity. One point, however, is sufficiently intelligible, and we have not the smallest inclination to dispute it; we mean the patriotism of the author; for he solemnly assures us, that, for the good of his country, he would 'live upon the thing he hates the most, an onion by the day for years to come, and slake the noisome thirst which it would raise with heaven's dew.' One would almost be tempted to imagine, that this political prophet has caught the mantle of a certain noble earl, who, for several years successively, predicted the inevitable destruction of the nation. We pray to heaven that the baronet, with whose principles we are not equally satisfied, may not continue to thunder in our ears this ominous, and, we ardently hope, visionary doctrine.

*The New System of Libelling illustrated, in a Critical Examination of a late Short Review, &c. 8vo. 1s. 6d. Debrett.*

The 'Short Review of the Political State of Great Britain,' with all its merits, and all its defects, might soon have been consigned to oblivion; but it is indebted for a prolongation of fame to the frivolous censures of those who affect to despise it. By what motives those industrious commentators are actuated, we shall not take upon us to determine; but so much insignificant observation is hardly reconcileable with any other design than that of deriving a little benefit from a temporary subject.

\* Efficacy of a Sinking Fund of One Million per Annum considered.

## P O E T R Y.

*The Grave; by Robert Blair: to which is added Gray's Elegy in a Country Church Yard. A new Edition, with Notes, Moral, Critical, and Explanatory. 8vo. 1s. Fielding.*

The first of these poems was highly celebrated in Heron's Letters: soon after which, we apprehend, the present edition was published. It possesses great merit; and though the sentiments are commonly trite, they are generally delivered in a novel and energetic manner, that impresses them feelingly on the mind. The notes are trifling and insipid. On Mr. Blair's styling the yew a

'cheerless unsocial plant'—

we are told, what every parish apprentice knows as well as the annotator, that 'many church-yards have yew-trees planted in them.' Though we do not object to the epithets here applied to the yew, as from the general location of that tree we annex a melancholy idea to it; yet it is probable that the custom of planting them in church-yards was originally intended to convey very different sensations; and that they were considered, from their perpetual verdure, as pleasing emblems of the immortality of the soul. The notes are, in general, of equal, but not superior importance, to that we have quoted.

*The Vindication of Fame; an Ode, in Honour of John Howard, Esq. 4to. 1s. Dilly.*

*The Triumph of Benevolence; a Poem. Occasioned by the National Design of erecting a Monument to John Howard, Esq. A New Edition, corrected and enlarged. To which are added, Stanzas on the Death of Jonas Hanway, Esq. 4to. 1s. 6d. Cadell.*

We apprehend the first of these poems to be a juvenile performance. It is written with animation and spirit; but a confusion of metaphors, and incorrectness of expression, are likewise frequently visible.—The others, which are published for the benefit of the *Howardian Fund*, have already been mentioned with \* approbation.

*Poetical Effusions of an Epicurean Philosopher contrasted with those of a Christian Philosopher. 4to. 1s. Becket.*

The reader who could be pleased with these insipid Effusions, would certainly be no Epicurean in any intellectual refinement.

*Poems for Young Ladies. Selected by Dr. Goldsmith. 12mo. 3s. sewed. Johnson.*

Several collections of this kind have already been published by different compilers, and many of the same poems, and extracts of poems, may be found in all of them. They are generally selected, those now before us as well as the others, from the works of the most eminent English poets. They are calculated both for instruction and rational entertainment, and are equally adapted to either sex.

\* See Crit. Rev. vol. lxii. p. 312.

*The Progress of War. A Poem. 4to. 4s. Egerton.*

This poem recites the progress of war from Cyrus to Frederic. It is totally an inanimate production; alike destitute of the ardor of the soldier and the enthusiasm of the bard.

## D R A M A T I C.

*Richard Cœur de Lion. A Comic Opera, as performed at the Theatre-Royal, Covent-Garden. By L. Macnally, Esq. 8vo. 1s. Cadell.*

This piece is distinguished by the same name as that we noticed in a late Number. It approaches more nearly to the opera of M. Sedaine. The friend of Richard is in his proper sphere; and we do not lose the interesting appearance of the queen. The plot is more artless, the events more natural, and the principal incident is relieved by rural scenes, properly adapted to a musical performance. We speak from the mature deliberations of the closet, abstracted from the splendor of the scene, and the vortex of fashion.

*The First Floor; a Farce. In Two Acts. As it is now acting at the Theatre-Royal, in Drury-Lane. 8vo. 1s. Dilly.*

The incidents of this piece are supposed to happen in the 'first floor' of a lodging-house, to which a father brings his daughter, to preserve her from a lover, of whom he did not approve. The lodgings were those of his son, who was turned out of them for no uncommon fault, a little deficiency in the regular payment of his rent, and were almost, on the moment of the father's arrival, taken by the gentleman whom he had endeavoured to avoid. This produces a pleasant series of mistakes, which are heightened by the landlady's attachment to her vain and simple shopman, and his fondness for a servant in the house. The difficulties were at last increased so much, that we trembled for the author, lest he should not be able properly to explain them. The denouement was rather abrupt, and put us in mind of Bayes' method of 'getting off' his dead men, or of the fortunate interference of an enchanter in a pantomime.

The dialogue is full of spirit, wit, and equivoque. It is the thunder and lightning of the Rehearsal, repeatedly flashing, but with too quick succession to make the proper impression. Some of the wit, as well as some of the situations, were too evidently artificial: the 'pun lay in ambush for a sound,' or the actor must have been blind indeed to have mistaken. These are exuberances which might have been curtailed, and the farce would yet have remained one of the most witty and pleasant petits pieces in our language. The Prologue is very happily adapted to the uncertain tendency of the title.

*Ward's Translation of Ramsay's Gentle Shepherd. 8vo. 2s. Robinsons.*

'In great attempts 'tis glorious even to fall.'

Let Mr. Ward console himself with this reflexion, when we pronounce, as we must, that his pastoral comedy is greatly inferior to the beautiful original.

D I.



## D I V I N I T Y.

*Confirmation. A Sermon preached at the Visitation of the Right Reverend the Lord Bishop of London, in the Church of Thaxted, in Essex, on Wednesday, May 26, 1786. By the Rev. John Howlett. 4to. 1s. Richardson.*

This is a very sensible and judicious discourse from Acts viii. 17. 'Then laid they their hands on them, and they received the Holy Ghost.' The author supports the propriety of the rite, as it is a commemoration of the imposition of hands by the apostles; as it is a solemn and public resolution, likely to affect a generous young mind. He supports the manner in which it is performed, the period chosen for it, from these views of its propriety and its utility. On the whole, this is a sensible, practical, and judicious sermon, well calculated for the younger part of Mr. Howlett's audience, and suitable to the occasion, on which, he tells us, he was 'called on by authority to preach.' We were surprised, that in defence of confirmation he had not urged what has been by many considered as its foundation. In our baptism, our godfathers and godmothers engage for us; we promise by a proxy; and it is both natural and reasonable that there should be a period when the obligation becomes personal. At our confirmation we take these promises on ourselves; and we are taught in our Catechism, that there is a time 'when we come to age,' that we 'are bound to perform' what has been already promised for us. The period, the solemnity of the rite, the prayer, and the imposition of hands, are all well adapted to this change; and our author's method of defending them is equally adapted to this other view, in his opinion, perhaps, too obvious to be insisted on.

*The Sacra Privata, or, Private Meditations and Prayers of Bishop Wilson; accommodated to general Use. 12mo. 2s. 6d. Dilly.*

The editor of this little volume has separated it from bishop Wilson's works, to make it better known, and more generally useful. It is to repeat what has been often said, when we observe, that Dr. Wilson's Sacred Meditations and Prayers are distinguished by a fervent spirit of devotion. The *Sacra Privata*, in this form, will be of great utility; and as these prayers are designed for general use, what relates only to the clergy is omitted.

## M I S C E L L A N E O U S.

*The Melody of Speaking delineated; or, Elocution taught like Music, by visible Signs, adapted to Tones, Inflections, and Variations of Voice in Reading and Speaking; with Directions for Modulation, and expressing the Passions. By J. Walker. 8vo. 2s. 6d. Robinsons.*

By several ingenious productions, as well as by teaching pupils, Mr. Walker has approved himself an able grammarian in the English language; and is no less distinguished for his accurate acquaintance with its structure, than for a peculiar happiness in pronouncing it with elegance and propriety. The latter of these departments is the subject of the present treatise; in

in which he distinctly points out, and illustrates, by well chosen examples, the different inflections of the voice either in reading or speaking. His remark, that a circumflex may consist of a falling and rising slide, equally with a rising and falling one, which is the only kind in the Greek and Latin languages, is particularly worthy of notice; as is likewise his very just division of emphasis into the emphasis of passion and of sense. The excellent rules which he delivers for modulation evince him to be endowed both with a critical judgment and a fine ear. We acknowledge, that to ourselves they are sufficiently obvious; though we think, at the same time, that the *praxis* of them would have been facilitated to learners by printing in Italics, at least the words which pertain to one species of emphasis. With regard to this circumstance, however, our opinion is by no means decided: we are even inclined to admit, the force of the reasons which have influenced Mr. Walker's conduct; and it is a question, whether the most precise notation of the accents or emphasis could, to many learners, convey explicitly the proper inflection of the voice. The ear, not the eye, is the fittest organ of perception in this case. On which account, we would earnestly recommend the oral assistance of this ingenious author, to all those who wish to attain the too much neglected, though highly ornamental accomplishment, of elegant and proper elocution.

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*Consilia: or, Thoughts upon several Subjects.* By Samuel Birch. The Second Edition. Small 8vo. 2s. 6d. Cadell.

We reviewed the former edition of this work in our Fifty-ninth Volume, p. 317. To this second edition Mr. Birch has added his name, and the work is somewhat enlarged. We formerly complained that we found his observations too short, and that they might have attracted more attention, if ornament had not been so sparingly employed. The first objection is now lessened, but the latter remains. We read, however, the former

mer edition with great pleasure; and the quick succession of another, shows that it has been received with attention by the public. We are always happy to be able to confirm its award; and our pleasure is increased by finding that, amidst profligacy and dissipation, the cause of virtue and religion is not discountenanced.

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